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"LIBERTY, HOLINESS, LOVE."

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For the Register.

NEW ENGLAND PURITAN AND MR. HOGAN.

The New England Puritan, of April 2nd, has an article headed "Unitarians and Papists." It begins thus: "In Mr. Hogan's late book upon 'Popish Nunneries' we find some paragraphs relating to views of Unitarians about Popery.—"Unitarians,"—the whole denomination are thus apparently implicated, and the impressions, which many of the Puritan's readers will receive, will be, that the mass of the Unitarians, or nearly the whole, entertain the views which Mr. Hogan states in the quotations from his book. The editors of the Puritan do not undertake to endorse Mr. Hogan's statement. They say, "if Unitarians do treat the subject of Popery in this manner, there is occasion for them to reconsider their position, and for the public to consider what is to come of it." "It"—what? Does "it" refer to "Popery," to "occasion," to "reconsider," or to "position?" Very cautious—nothing positively asserted, but much insinuated, after the worst manner of some reckless political editors; and if you charge them with endeavoring to slander their neighbors they will refer you to their equivocal paragraphs, and declare that the words do not necessarily mean what you have supposed and that if any take them to mean so, it is not their fault.

But what does Mr. Hogan say of the "views of Unitarians about Popery?"

"I have often conversed," he says, "with American Protestants of distinction upon this subject, and regret finding that many of them, especially those of the Unitarian creed, are strong advocates of Popery; and in favor of its introduction among our people."

Now just look at the above quoted sentence.—"American Protestants of distinction"—"many of them"—"especially Unitarians" are said to be "strong advocates of Popery," and not only so, but they are "in favor of its introduction among our people." Now what sort of Protestants must *they* be, who are "strong advocates of Popery," and are in favor of its introduction, as "strong advocates" are wont to be? Mr. Hogan makes his statement without any qualification, and the editors of the Puritan say "if."—Was there not absurdity enough on the very face of it, and did they not know enough personally to enable them to say that such a charge in the broad sense in which it is stated is not true! Mr. Hogan does not say that all the American Protestants with whom he conversed on this subject of Popery were Unitarians. Nor does he say that all advocated Popery, but that *many* of these, *especially* Unitarians did so. Were any of these Calvinists, or in the ranks of those who are styled Orthodox? If so, ought not they "to reconsider their position?" Why are Unitarians singled out, and admonished. Mr. Hogan does, in his next sentence, become a little more general in his remarks—"Whatever, say Unitarians or *liberal christians*, have been the vices, profligacies, or ambition of Popes and papists in former ages, they should be overlooked, in consideration of the good objects they had in view." Now this sounds more like papists defending the evident corruptions of Popery than like any intelligent protestant, though liberal in his views. Where are the Protestants of distinction who have uttered such a sentiment? If they can be found, they must indeed be "Protestants of *distinction* upon this *subject*." But Mr. Hogan charges those with whom he has conversed,—"distinguished" as they may be,—with ignorance of history—or liberal Christians, at least, have this charge brought against them, for he says, "Liberal Christians will pardon me when I say, that nothing but a little acquaintance with history, with man's nature, and man's rights could force them to such a conclusion." This is very charitable, certainly, and it seems from his next sentence, that if he had not charity for these distinguished Protestants on account of their "total unaquaintance with history, &c.," he would directly class them "with infidels and traitors." "I much fear," he says, "that he who knows anything of the history of Popery, in ancient or modern times, and yet encourages its growth in this country, might be classed with infidels and traitors."

Mr. Hogan is an ex-priest of the Roman Catholic Church; excommunicated, we suppose, and anathematized—and it may be that he has knowledge of some things, which have not been written in the histories to which Protestants have had access. It is to be hoped that he will reveal all the mysteries of iniquity with which his former position made him acquainted. But if his charges against Roman Catholics should be as loose and indefinite as those which he has brought against liberal christians, they will need some other support for gaining full credence than his own assertions.

The only advocacy which Mr. Hogan has found among liberal christians, may be presumed to be this: they think it better than no religion for the mass of ignorant Catholics, who emigrate to the United States. They have been educated in the faith of Popery—they are bigoted and superstitious, and for *them* Popery must be their religion or none. They are very much under the control of their priests, who do, at least, in many instances, exercise a salutary influence over them. This influence, some Protestants with whom Mr. Hogan has conversed, may have expressed a desire and willingness to have exerted, but to say that they are "strong advocates of Popery," because they have expressed such a desire and willingness, is a gross misrepresentation. They are not advocates of Popery, they do not desire its further spread in this country. They would sadly regret it. For while they allow that it is better than no religion to the ignorant who have been nurtured under its influence, they know too well what a crushing weight it has been on the freedom and intelligence of the world, to think without serious alarm of its ever gaining the ascendency among us.

In consequence of the article containing the extract from Mr. Hogan's book, inserted in the Puritan, many an honest and confiding reader of its columns will be saying to his neighbor,—"Well, Unitarians are becoming Papists. Distinguished men among them have declared themselves 'strong advocates of Popery.'" Many will believe it for a time, and probably quote Mr. Brownson as an example of what the rest will soon be likely to do. They will talk about the probable effect of this new accession to Popery, and fear it less, perhaps, than they do the supposed heresy of liberal Christians.

Religious periodicals should keep clear of this sort of slanderous insinuation which, in times past, has so disgraced some political ones. If the cause which they advocate cannot be sustained without resorting to such means, it cannot be worth defending at all. When it is thought necessary thus to excite prejudices and fan passions, it is no uncertain indication, either of want of principle, or of distrust in the strength of a cause. It is paying a poor compliment to the understanding and stability of its adherents.

N. H.

The following *Reflection* is from an unknown correspondent, and came to us in a hand-writing which shows how carelessly, so far as words are concerned, it had been put upon paper. The style is loose; but there is in the thought, and still more in the spirit, something that has drawn us along with it. It must have come from a person of deep religious experience and much meditation, and may touch an answering chord in the hearts of others. In its tone and manner it reminds us a little of the Imitation of Christ.

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For the Register.

REFLECTION.

It is desirable every day to bring home to our minds, how much our thoughts are in fact turned to what concerns ourselves in a selfish way; and thus our judgment not impartially exercised on what comes before it, much of our time. Let the question be asked by another, or let us ask ourselves, at any moment, whether it is not right to be under the guidance of our religious principle continually? We at once admit that it is. Not only so, we are ready to affirm it with an emphasis, as if it were strange that any one should doubt it, or that we should question our own readiness to admit it. Alas, how insensible are we, in the moments when we are not rallying ourselves by the formal question! At all times when the besetting infirmities which reign in us have opportunity to show themselves by favorable circumstances, we fall away from our hold on religion and swoon off, as it were, into the ocean of tumultuous feeling, in which so many of our poor disordered race are floating, driven now here, now there, as passion, prejudice or humor may prompt.

We cannot justify ourselves, we do not pretend to do so; we take refuge in a half dreamy state, coursing, in our minds, lightly from one thing to another abroad in the world, where in the rapid presentation of a succession of objects to the eye, there is enough to amuse a careless observer always. And when we are alone, by day or night, we fail not to exercise abundant ingenuity to keep up a delusion in regard to our true character and habits. Is there then, a supreme, intelligent, all powerful being over us? And have we a soul whose proper state is that of harmony with the spirit of God—a moral state—a state to which virtue is necessary—to which purity, simplicity, disinterestedness belong as elements, in which a taste for the tranquility of innocence, and for gratifications, with which the passions have nothing to do, is fixed in us, and there is no parleying with baser desires?

There is surely something wanting. We do not live in constant communion with God. We have not that tenderness of conscience, which carries our career high above the world while we live in it. We do not meet the world on terms of duty. We meet it every day either on its own terms of accommodation, or on terms of expediency devised or fallen into by ourselves, under a notion that it is as well for the time to yield to circumstances, and leave errors and mistakes or follies to be corrected at another time. We do not find in ourselves strength to cope with the difficulties, such as they are, or are imagined to be, of our situation. We have not spirits, or clearness of head, or resolution, or we are deficient in the proper influence of the right motive, owing to our low state of religious sensibility.

It seems to be quite necessary that we have a clear, strong, full conviction of God's government and providence brought home to the mind—and a no less firm persuasion, that, as every occasion arises in life to use our active powers whether to think, feel, speak, or act, each and every thing to be done must have just that character of virtue, piety and charity or Christian grace, which is according to the known or justly presumed will of God. And that thus we go on step by step, like children learning to walk, taking careful heed to our steps, cultivating tenderness of conscience by bringing conscience fairly to bear upon every emotion, passion, thought and act, not making principally a closet matter of religion, but going out into the world with conscience awake—like a scale in hand—weighing and measuring as we go, in business, in pleasure, in study, in social converse. With God's blessing, if such be our fixed resolution, our vehement desire, our choice as a matter of taste, this discipline will prove in practice no constraint. It will come as easy and natural as the serving of our natural appetites which we may learn to do without conscious reflection. The great matter is, to have the spirit that belongs to the character of the Christian—to aspire to be approved of God—turning away, as from poison, whenever thoughts or feelings present themselves that should have no lodgement in the mind. Summoning our keenest sense of shame and abhorrence in connexion with any act which duty disallows—keeping the mind forever occupied, as far as possible, with images of virtue, with sentiments and affections inspired by these—with thoughts of the good—their peculiar merits—the charm of these—the happiness they inspire—the blessings they procure—their influence on all the interests of human beings—the state of human society were all men of a kindred spirit—the contrast the world presents to this in its actual condition—the constant vexations and disappointments under the most favorable circumstances—the natural tendency from better to worse—and this acknowledged by the world and lamented.

There is apparently but a step between this and the right course. Let the sea of the passions be brought to a calm. Let the clouds of temper and vice be dissipated, and the sun of righteousness, which is ever in its place in the moral universe, will shine upon the soul. W.

For the Register.

CHRISTIAN UNION.

Much, of late, has been said upon the subject of Christian union. It has engaged the attention of the Theologian and of the practical Christian. All see its need and feel its importance. All true and pious hearts would rejoice to see the time, when this ever to be desired object would be accomplished. But what do we understand by this term? What ideas do we attach to it? What end do we expect to realize? Do we expect or wish that the whole Christian body shall adopt one name or one set of religious dogmas? Do we understand that all shall be guided by one standard of faith, or move in the same religious circle? This we know would be impossible. Men are not constituted alike, neither does their education correspond in such a manner as to produce a union on these grounds. They have preferences and prejudices, wants and desires, hopes and fears, and all these must find an object upon which they can rest and receive satisfaction, strength and support.

These affections of the human soul must be regarded, and he, who would require them to be moulded by one standard of faith, or would wish to have them arrayed under the same technical name, is doing an infinite wrong to the soul, and putting an insuperable obstacle in the way, to the spread of the religion of our blessed Master.

But some will say that the name by which the sects are distinguished is too narrow, that it does not fully express the great object which they have in view, that it is calculated to crush their benevolent action, and that men will contend more for the name of their sect, or party, than strive to cherish the spirit of pure and undefiled religion in their hearts. Be it so. Is it not better that men should be known by their distinct names, than that all should adopt one name? Is it not better for them to be known by some principles which they believe to be right and true, than take upon themselves a name which they could not acknowledge as true, or appropriate! Is it not better that men should be honest, and guided by such principles as they believe to be right, than to act the part of the hypocrite and deceiver!

"But," says one, "we can all adopt the name of Christian, whatever our speculative opinions may be, and in this we can all be sincere and honest. I am not prepared to deny all that name now, who take the Bible as their standard of faith and practice, who believe in the teachings of Christ, who set before the world his spotless example, who strive to imbibe his spirit, who are governed by purity and love, whatever may be their name or to whatever sect they belong. I will not deny the Christian name to him who does not choose to go with me to the same temple of worship or bow at the same altar, who does not find the same articles of belief, or mode of worship, plainly taught in the Bible that I do, or who does not see the same beauty and grandeur in God's work that fill my soul and causes it to beat with joy unspeakable."

Men have, and will have their systems of belief, let them be called by what name they will; and the evil would not be avoided by taking the name of Christian. And those who have adopted it, are they not as sectarian, and governed by as illiberal principles as some other denominations? Do they show more love, charity, goodwill, kindness, benevolence and meekness, than some others do? Do they live purer and holier lives, do they discharge their duties more faithfully or act more uprightly? Are they governed by higher motives and more exalted principles, or do they breathe a purer spirit than others by whom they are surrounded? If they do not, what good can be accomplished by all adopting that name?

While there exists the diversity of opinion which we now see in the Christian world, let men be known by their sectarian names. But the union that I would wish to see, is union of purpose, desire, will, spirit of mutual charity and love; a desire to spread the Gospel in all its purity and truthfulness; a wish to make men better, to make them Christians, to show in our lives and conduct, that we are not so anxious to convert men to our sect, as that they shall be converted from sin to holiness, from the power of Satan unto God. If men would unite on these principles, and throw away those narrow and bigoted views which rend the Christian world asunder, there would go forth from them a power for good mightier than any that has yet pervaded the world; and we should see wrong and outrage hiding their hideous heads and the dove-like spirit of peace possessing the hearts and governing the actions of men.

CONSISTENCY.

The Practical Christian, published at Milford, Mass., as the organ of the Hopedale community is evidently conducted with ability and in a good spirit. We extract a single paragraph which may interest our readers.

"We say these things, not as an enemy to Unitarians but as a friend, for our warmest and deepest sympathies are with them theologically, and we do not yet believe that they are "given over to blindness of mind and hardness of heart," in reference to the reformatory movements of the age. We still have a hope that they will yet assume a position worthy of them, and of their leading ideas. A glorious mission is offered them, and if they accept it, and prosecute it in the spirit of the illustrious Channing, to whom they have built up durable monuments in their hearts, they will be a peculiar people of the Lord, and accomplish a great and beneficent work on the earth. And believing in God as a Universal Father and looking upon all men as brethren, *consistency* requires this of them. The *legitimate* influence of these ideas are infinitely more purifying and infinitely better calculated to make men true reformers than are the leading ideas of Calvinism, and let Unitarians *prove* this by their characters and example. *Many* of them *are* doing so, and noble is the Protest—may they all be faithful to it in action—which they have sent forth against slavery. And whilst they are all honoring Channing with their profoundest respect and reverence, may they not forget that great as he was as a Theologian, he was even greater as a Philanthropist, and that it is *as a Philanthropist*, more than as a Theologian, that he has secured immortality on the earth in the hearts of the true souled of both hemispheres. Had he been only a Theologian—not having virtue and courage enough to apply his Theology to the false institutions and practices of this age, it would have been his destiny to be transcended and forgotten by coming generations. But being as he was—a true Theologian *and* a true Philanthropist—posterity is his. It is one of our chief desires that Unitarians may, as a body, become as faithful. Whilst they say to Christ, "Lord, Lord," and earnestly defend his claims as an *authoritative* Teacher, may they also "*do his will*." May they wash their hands from *all* participation in slavery and war, especially—from all Governmental participation in it ever—and zealously labor to bring all men to the enjoyment of equal rights and privileges."

SELECTIONS FOR THE REGISTER FROM THE MEMOIR OF BLANCO WHITE.

"*Involuntary* error cannot be punishable by Divine justice; while to distinguish between wilful error and that which depends entirely on the understanding, is only possible to God. We should therefore take the words, "he that believeth not shall be damned," under the necessary qualifications which the immutable principles of justice force upon them. Let us therefore not judge one another; and when we condemn error (i. e. what we conscientiously believe to be error) let us do it in Christian charity, "speaking the truth in love."

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"At Liverpool I had the pleasure of trying the delightful motion by steam on the railroad. * * * The effect of the motion, of the scenery, which seemed to fly by enchantment and retire behind us, the contemplation of the immense power which was serving our wishes with as much precision and readiness as if some immense giant of romance had engaged under a spell to be under our command; the very notion that if we omitted one single point of the agreement, the giant would dash us to pieces—all this together gave me a higher enjoyment than I have experienced for many years."

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"But is there anything in the Scriptures upon which Christians are agreed? a great deal and of the utmost importance. All good men who acknowledge Christ as their Divine Master agree in the spirit of his doctrine. They all know what temper of mind, what course of life implies and teaches. This therefore, and nothing else, can be *essential*. The Gospel contains no logical, no verbal questions. The spirit of God strengthened the apostles to preach the *spirit* of the Gospel and thereupon the revelation is perfect. The true Christians, whom their preaching formed were (as such Christians will always be) the true record of the *essentials* of the Gospel. (ii. Cor. 3.) ye are our epistle, written in our hearts known and read of all men. Manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone (why should parchment be more fit!) but in fleshly tables of the heart. And such trust have we through Christ to God-ward—who also hath made us able ministers of the *New Testament; not of the letter;* but of *the spirit: for the letter killeth but the spirit giveth life.*"

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"It is very desirable that the ministers of the Gospel, called Unitarians, should avoid *dogmatism*, or positive doctrines about the *mere humanity* of Christ, leaving the subject in the state in which it is unquestionably found in the Scriptures. I say *unquestionably*, though I imply a doubt which many Unitarians do not feel, because it cannot be denied that to settle the question of the *nature* of Christ by setting texts against texts is utterly impracticable in regard to the mass of Christians. That Providence intended to leave the subject in that undefinable state is to me a *fact*, proved by the *balancing* tendency (if I may use the expression) which I observe in the New Testament. Why should we not leave it so?"

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"When any natural propensity is consecrated into a virtue, the greatest evils ensue. Patriotism is an instance of this. We are naturally led to give undue importance to ourselves—this, when the individual is clearly the object of his own feeling, is called *selfishness*. But when, under the name of patriotism, each individual indulges himself in vanity, in pride, in ambition, in cruelty—and yet does it as an *Englishman*, as a *Frenchman*, or a *Spaniard*,—all these vices are reckoned virtues."

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"Read the description of the good and virtuous of the time of Xenophon. It is refreshing to find that such men as are there painted in the words of Socrates existed under the moral disadvantages of the world before Christ. But virtue has always existed in the creation of God.—That virtue, however, has been exalted and ennobled—in has also been wonderfully extended by adapting it to the poor and humble. 'To the poor the Gospel is preached.'"

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"If ever I find myself ready to write on that most important point the authority of the Bible, in contra-distinction of what is called the inspiration of the Bible, I wish to introduce an illustration by means of a German tale, of the Family Ring which was to be possessed by the representative of the family, so that every one should transmit it to him who should succeed him in that representation. One of the possessors of the ring had three sons whom he loved equally. To each of them, he secretly promised the ring. He had two other rings made which could not be distinguished from the old one and gave one to each of his sons. When the man died, each contended that he was lord of the others by virtue of the *true* ring. The Judge declared that the ring had always been believed to be the power of making its possessor particularly amiable, each should strive to prove himself the possessor of the *true* ring by showing his superiority in that quality."

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"Christ never established any creed to be the test of his true disciples; and it is a very remarkable thing that our divine Savior, who left us a peculiar form of prayer, never spoke a word about professions of faith."

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"I have derived great support in trying periods, from the habitual impression of being devoted to God's service, under the direction of God's voice within me. In such service, "the readiness is all;" the will to obey is accepted; and though it may be impossible at times to not feel dejected, the unwavering resolve to serve God faithfully to the last, cannot fail to bring frequent returns of the most blessed cheerfulness."

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"There is a delightful feeling connected with the first freedom from great bodily pain and suffering. It is not a mere animal enjoyment; the delight arises from a peculiar activity of that part of the mind which may be considered as the source and seat of *taste*. Scenes of beauty present themselves to me with peculiar vividness; I feel at the same time my total exclusion from such enjoyment in *reality;* but this perception gives rise to a gentle regret which casts an agreeable softness over the *field of my vision.*"

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"Of all the early institutions of Rome in the time of its moral vigor, none breathes a more wise and benevolent spirit than that according to which the Patricians employed themselves at the earliest dawn of day, in explaining the law, and giving moral advice to their clients among the Plebeians. A more noble occupation cannot be conceived. It almost reconciles the mind to the otherwise exorbitant privileges of the Roman nobility."

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"We all feel that there is an evil to be deplored in the world far more than doctrinal errors; and that is the *unfaithfulness* of Christians to the light which they have attained."

FICHTE.

A very interesting memoir of this distinguished German philosopher has just been published. We have no great sympathy with his philosophy as explained in this little volume, and attach but little importance to it. On most readers it will probably make no impression. But there is a freshness, simplicity, and earnestness, in his life which cannot fail to do good.

John Gottlieb Fichte was born in 1762. "The boy soon displayed some characteristics of the future man. He seldom joined the other children in their games, but loved to wander forth in the fields, alone with his own thoughts. There he would stand for hours, his eyes fixed on the far distance, until he was roused from his trance and brought home by the shepherds, who knew and loved the solitary and meditative child. His first teacher was his own father, who, after the business of the day was over, instructed him in reading, and told him the story of his own journeyings in Saxony and Franconia. He was an eager scholar, soon mastered his Bible and Catechism, and even read the morning and evening prayers in the family circle. When he was seven years of age, his father, as a reward for his industry, brought him from the neighboring town the story of Siegfried. He was soon so entirely rapt in this book, that he neglected his other lessons to indulge his fancy for it. This brought upon him a severe reproof; and finding that this beloved book stood between him and his duty, he with characteristic determination resolved to destory it. He carried it to the brook which ran by his father's house, with the intention of throwing it into the water, but long he hesitated before accomplishing his first act of self-denial. At length he cast it into the stream. No sooner, however, did he see it carried away from him, than regret for his loss triumphed over his resolution, and he wept bitterly. His father discovered him, and learned the loss of the book, but without learning the reason of it. Angry at the cruelty of the boy with unfeeling [illegible] childhood, so also in his after life, did ignorance of his true motives often cause Fichte to be misunderstood and misrepresented. When this matter had been forgotten, his father bought him a similar book, but the boy would not accept of it, lest he should again be led into temptation."

In his thirteenth year he was sent to the public school of Pforta, near Raumburg. Here the teachers and pupils lived in cells, and the boys were allowed to leave the interior only once a week.

"The strange world which he now entered, the gloom and confinement which he encountered, made a deep impression on his mind. His sadness and tears exposed him to the mockery of his school-fellows; —he wanted prudence to disregard them, and courage to complain to a teacher. He determined to run away. Shame and the fear of being sent back to Pforta would prevent him from returning to his protector, the Freiherr; he therefore conceived the idea of seeking some distant island, where, like Robinson, he might lead a life of perfect freedom. But he would not steal away—he would make it evident that necessity drove him to the course he took. He warned his senior, who oppressed him severely, that he would no longer suffer such treatment, and that if it were not amended he should leave the school. His threat was of course received with laughter and contempt, and the boy now thought he might quit the place with honor. The opportunity was soon found, and he took the way to Raumburg. On the road he remembered the maxim of his old friend, the pastor, that every undertaking should be begun with a prayer for divine aid. He sunk to his knees on a rising ground. During prayer he called to mind his parents, their care for him, the grief which his sudden disappearance would cause them. "Never to see them again!"—this thought was too much for him: his joy and his courage were already gone. He determined to return, and confess his fault. On his way back he met those who had been sent after him. When taken before the Rector, he admitted that it had been his intention to run away, but at the same time recounted so ingenuously the motives which had induced him to take this step, that the Rector not only forgave his fault, but resolved to take him under his special protection. He obtained another senior, who soon gained his affections, and was afterwards his companion and friend at the University.

From this time, Fichte's residence at Pforta became gradually more agreeable to him. He entered zealously upon his studies, and found in them occupation, interest, and spiritual nourishment. The defects of his previous education were supplied by industry, and he soon found himself comfortable and happy. Among those older scholars with whom Fichte now associated, a spirit of independence sprang up—they labored assiduously to set themselves free from the influence of their teachers, particularly of those who held the most antiquated and worn-out notions. The praise or blame of these masters was little valued among them, if they could secure the esteem of each other. Books imbued with the new spirit of free inquiry were secretly obtained, and in spite of the strictest prohibitions, great part of the night was spent in their perusal. The works of Wieland, Lessing, and Goethe were positively forbidden, yet they found their way within the walls, and were eagerly studied. Lessing's controversy with Goze made a deep impression upon Fichte: each successive number of the *Anti-Goze* he almost committed to memory. A demand for unfettered inquiry was awakened within him: he understood for the first time the meaning of scientific knowledge, and with this knowledge he acquired a presentiment of a new spiritual life."

In 1780 he entered the University of Jena, where he joined the Theological faculty. From 1784 to 1788 he earned a precarious living by acting as tutor in various houses in Saxony. But he was never discouraged. "It is our business," he said, "to be true to ourselves; the consequence is altogether in the hand of Providence." It was his desire to become a village pastor. When almost on the point of starving in 1788 he was invited to go as a private tutor into Zurich, where he remained till 1790, preaching occasionally in that and the neighboring towns. Here he became acquainted with his future wife, Johanna Maria Rahn. About the time that he left Zurich, she wrote offering him pecuniary assistance, which he in the most delicate manner refused to accept.

"I have indeed," he said, "no money by me at present, but I have no unusual disbursements to make, and I shall have enough to meet my very small regular expenses till my departure. I seldom come into difficulties when I have no money—I believe Providence watches over me. I have examples of this which I might term singular, did I not recognize in them the hand of Providence, which condescends even to our meanest wants.

Upon the whole, gold appears to me a very insignificant commodity. I believe that a man with any intellect may always provide for his wants; and for more than this, gold is useless; —hence I have always despised it. Unhappily it is here bound up with a part of the respect which our fellow men entertain for us, and this has never been a matter of indifference to me. Perhaps I may by and by free myself from this wickedness also: it does not contribute to our peace.

"On account of this contempt of money, I have for four years never accepted a farthing from my parents, because I have seven sisters, who are all young and in part uneducated, and because I have a father who, were I to allow it, would in his kindness bestow upon me that which is the right of his other children. I have not accepted even presents from them upon any pretence; and since then, I have maintained myself very well, and stand more *amon aise* than before towards my parents, and particularly towards my too kind father."

On account of his poverty he left Switzerland on foot, and fixed his residence in Leipzic, from which place he writes:

"I am now engaged on a tragedy, a business which of all possible occupations least belongs to me, and of which I shall certainly make nothing; and upon novels, small romantic stories—a kind of reading which is good for nothing but to kill time; this, however, it seems, is what the booksellers will take and pay for."

So far as his outward existence was concerned, this residence at Leipzic was a period of great uncertainty and trouble. He could obtain no settled occupation, but was driven from one expedient to another to procure the means of subsistence. At one time he gives "a lesson in Greek to a young man between 11 and 12 o'clock," and spends the rest of the day in study and starvation. His tragedy and novel writing would not last long, nor be very tolerable while it did last. In August he writes—"Bernstorff must have received my letter and essay; I gave it into Herr Bohn's own hands, and he promised to take care of it, yet I have no answer. A lady at Weimar had a plan to obtain for me a good situation; it must have failed, for I have not heard from her for two months. Of other prospects which I thought almost certain, I shall be silent. As for authorship, I have been able to do little or nothing, for I am so distracted and tossed about by constant schemes and undertakings that I have had few quiet days. * * * In short, Providence either has something else in store for me, and hence will give me nothing to do here, as indeed has been the most every thing, except my courage." Again we hear of a distant prospect of going to Vienna to prosecute his literary schemes, and thus of being nearer Zurich—nay, when on his way, of even visiting it. And then again—"This week seems to be a critical time with me;—all my prospects, even the last, have vanished." But his strength did not fail him; alone and unfriended, he shrank not from the bitter trial. Adversity might roll her billows over his head, but her rage was spent in vain against a soul which she could bend to no unworthy deed.

And yet he was not alone. A fair and gentle spirit was ever by his side, whispering to him of peace, and happiness, and love. "In the twilight," he says, "before I light my lamp, I dream myself back to thee, sit by thy side, chat with thee, and ask whether I am still dear to thee;—ask indeed, but not from doubt—I know before-hand that thou wilt answer, yes. I am always with the on Saturdays. I cannot give up those Saturday meetings. I think I am still in Zurich, take my hat and stick and will come to thee; and then I remember, and fret at fortune, and laugh at myself." Amid the desolation of his outward prospects, the current of his affections seems to have flowed only more strongly and fully. In them he found a refuge from unworthy thoughts, a strong support in the conflict with misery and want. As the Alpine plant strikes its roots more firmly in barren and rocky places, so did his love cling more closely round his soul, when every other joy had died and withered there.

"Thou dear angel-soul," he writes, "do thou help me, do thou keep me from falling! And so thou dost. What sorrow can grieve, what distress can discourage me, so long as I possess the firm assurance that I have the sympathy of the best and noblest of women, that she looks upon her destiny as inseparably bound up in mine; that our hearts are one! Providence has given me thy heart, and I want nothing more. Mine is thine for ever."

Of a project for engaging him in the ministry, he thus writes—"I know my opinions. I am neither of the Lutheran nor Reformed Church, but of the Christian; and were I compelled to choose, I should (since no purely *Christian* community now exists) attach myself to that community in which there is most freedom of thought and charity of life; and that is not the Lutheran, I think. * * * I have given up these hopes in my fatherland entirely. There is indeed a degree of enlightment and rational religious knowledge existing among the younger clergy of the present day, which is not to be found to the same extent in any other country of Europe. But this is crushed by a worse than Spanish inquisition, under which they must cringe and dissemble, partly because they are deficient in ability, partly because in consequence of the number of clergy in our land their services can be spared, while *they* cannot sacrifice their employment. Hence arises a slavish, crouching, hypocritical spirit. A revolution is indeed impending: but when? and how? In short, I will be no preacher in Saxony."

Again he says:—

"I am also firmly convinced that this is no land of enjoyment here below, but a land of labor and toil, and that every joy should be nothing more than a refreshment and an incentive to greater exertion; that the ordering of our fortune is not demanded of us, but only the cultivation of ourselves. Hence I do not trouble myself about outward things,—endeavor not to *seem* but to *be;* and it is to these convictions that I am indebted for the deep tranquillity of soul which I enjoy. My external circumstances suit well with these dispositions. I am master of no one, and no one's servant. I have no further prospects: the present constitution of the church, and indeed the men who compose it, do not please me. So long as I can maintain my present independence I shall do so at all hazards."

"There is no land of happiness here below—I know it now—but a land of toil, where every joy but strengthens us for greater labor. Hand in hand we shall traverse it, and encourage and strengthen each other, until our spirits—O may it be together!—shall rise to the eternal fountain of all peace. I stand now in fancy at the most important point of my earthly existence, which divides it into two different, very different, portions,—and marvel at the unseen hand which has led me through the first, dangerous part, through the land of perplexity and doubt! How long had I despaired of such a companion as thou, in whom manly dignity and female tenderness are united! What if I had contented myself with some decorated puppet of thy sex?—that Being who rules all things was kinder to me than, in the feeling of my unworthiness, I had dared to wish or hope;—I was led to thee. That Being will do yet more for me. We shall one day O dearest, stand again at the partition-wall which shall divide our *whole* life into two parts—into an earthly and a spiritual;—and then shall we look upon the latter part of the earthly which we shall have traversed together, as we do now upon its first part; and surely we shall then too marvel at the same wisdom which now calls forth our wonder, but with loftier feelings and with clearer insight. I love to place myself in that position. * * *

"The surest means of acquiring a conviction of a life after death, is to act in this life that we can venture to wish for another. He who feels that if there is a God he must look down graciously upon him, will not be disturbed by arguments *against* his being, and he needs none *for* it. He who has sacrificed so much for virtue that he looks for recompense in a future life, needs no proof of the reality of such a life;—he does not *believe* in it—he *feels* it. And so, thou dear companion for this short life and for eternity, we shall strengthen each other in this conviction, not by arguments but by deeds."

And now all his brightest dreams were to be fulfilled; his cup was brimming with anticipated delight, the draught of joy was almost at his lips, when it was rudely dashed from his grasp. The day of his departure was already fixed, when the bankruptcy of a mercantile house to which Rahn had entrusted his property, threw the affairs of the latter into disorder, and even threatened to reduce him to indigence in his old age. Happily a part of his property was ultimately saved, but in the mean time at least, all plans which were founded on his former prosperity were at an end. His misfortunes brought upon him a lingering sickness, by which he was brought to the brink of the grave. His life was preserved by the tender and unremitting cares of his daughter. In those dark years when scarcely a ray of hope broke the gloom of present calamity, her conduct displayed that high-minded devotion which bears inevitable suffering without a murmur, and almost raises the passive above the active virtues of our nature.

As for Fichte, he had now become inured to disappointment. His courage soon returned to him, but he was filled with chagrin at having no power either to alleviate, or to share, the distresses of one dearer to him than life itself.

He thus in his journal refers to his father:—

"My father had not been at home, but he came soon after—the good, honest, kind father! His look, his tone, his reasoning—how much good they always do me! Take away all my learning, O, God, and make me such a good, true, *faithful man*!—how much would I gain by the exchange!"

He lived a while in Warsaw, visited Kant in whose philosophy he had become deeply interested; was married in the fall of 1793, and continued in the house of his father-in-law at Zurich.

We have no room to follow him through his brilliant career as a professor at the University first of Jena, &c., afterwards of Exlarjen, or as [illegible] cal movements of the day, or the further development of his philosophical system. We are more interested in the shrewd, practical good sense which is shown in his directions to his wife respecting their only child:

"I adjure thee by thy maternal duties, by thy love to me, by all that is holy to thee, let this child be thy first and only care, and leave everything else for him. Thou art deficient in firmness and coolness; hence all thy errors in the education of the little one. Teach him that when thou hast once denied him anything, it is determined and irrevocable, and that neither petulance and the most urgent entreaties will be of any avail:—once fail in this, and you have an ill-taught, obstinate boy, particularly with the natural disposition to strength of character which our little one possesses; and it costs a hundred times more labor to set him right again. For indeed it should be our first care, not to let his character be spoiled; and believe me, there is in him the capacity of being a wild knave, as well as that of being an honest, true, virtuous man. In particular, do not suppose that he will be led by pursuasion and reasoning. The most intelligent men err in this, and thou also in the same way. He cannot think for himself yet, nor will he be able to do so for a long time; at present, the first thing is that he should learn obedience and subjection to a foreign mind. Thou mayest indeed sometimes grain thy immediate purpose by persuasion, not because he understands thy reasons, and is moved by them, but because thou in a manner submittest thyself to him, and makest him the judge. Thus his pride is shattered; thy talk employs his vacant time and dispels his caprices. But this is all;—while for the future thou renderest his guidance more difficult for thee, and confirmest thyself in a pernicious prejudice."

* * * * *

"In 1813, the vicinity of Berlin, where she then resided, to the seat of the great struggle on which the liberties of Germany were depending, rendered it the most eligible place for the reception of the wounded and diseased. The hospitals of the city were crowded, and the ordinary attendants of these establishments were found insufficient in number to supply the wants of the patients. The authorities therefore called upon the inhabitants for their assistance, and Fichte's wife was one of the first who responded to the call. The noble and generous disposition which had rendered her the worthy companion of the philosopher, now led her forth, regardless of danger, to give all her powers to woman's holiest ministry. Not only did she labor with unresisting assiduity to assuage the bodily sufferings of the wounded, and to surround them with every comfort which their situation required, and which she had the power to supply; she likewise poured words of consolation into many a breaking heart, and awakened new strength and faithfulness in those who were 'ready to perish.'

For five months she pursued with uninterrupted devotion her attendance at the hospitals, and, although not naturally of a strong constitution, she escaped the contagion which surrounded her. But on the 3d of January 1814, she was seized with a nervous fever, which speedily rose to an alarming height; so that almost every hope of her recovery was lost. Fichte's affection never suffered him to leave her side, except during the time of his lectures. It is an astonishing proof of his self command, that after a day of anxious watching at the death-bed, as it seemed, of her he held dearest on earth, he should be able to address his class in the most profound and abstract subjects of human speculation—uncertain whether on his return, he might find that loved one still alive. At last the crisis of the fever was past, and Fichte received again the faithful partner of his cares, rescued from the grave.

But even in this season of joy, in the embrace of gratulation he received the seeds of death.—Scarcely was his wife pronounced out of danger, than he himself caught the infection, and was attacked by the insidious disease. Its first symptom was nervous sleeplessness, which resisted the effect of baths, and the other usual remedies. Soon, however, the true nature of the malady was no longer doubtful, and during the rapid progress of his illness, his lucid moments became

shorter and less frequent. In one of these he was told of Blucher's passage of the Rhine, and the final expulsion of the French from Germany.—That spirit-stirring information touched a chord that roused him from his unconsciousness, and he awoke to a bright and glorious vision of a better future for his fatherland. The triumphant excitement mingled itself with his fevered fancies: he imagined himself in the midst of the victorious struggle, striking for the liberties of Germany; and then again it was against his own disease that he fought, and power of will and firm resolution were the arms by which he was to conquer it. Shortly before his death, when his son approached him with medicine, he said, with his usual look of deep affection—"Let it alone; I need no more medicine: I feel that I am well." On the 11th day of his illness, on the night of the 27th of January, 1814, he died. The last hours of his life were passed in deep and unbroken sleep.

Fichte died in his fifty-second year, with his bodily and mental faculties unimpared by age; scarcely a grey hair shaded the deep black upon his bold and erect head. In stature he was low, but powerful and muscular. His step was firm, and his whole appearance and address bespoke the rectitude, firmness, and earnestness of his character.

His widow survived him for five years. By the kindness of the Monarch she was enabled to pass the remainder of her life in ease and competence, devoting herself to the superintendance of her son's education. She died on the 29th of January, 1819, after an illness of seven days.

To those who are interested in this species of biography we would recommend this Memoir by William Smith, with an introduction by an able scholar of our own country, as a true earnest, living work.

CHRISTIAN REGISTER.

BOSTON, MAY 9, 1846.

THE PROGRESS OF CHRISTIAN TRUTH.

We live in a world of development. All things are in a state of progress. Nothing but the Eternal One and that which is already dead can remain stationary. Wherever there is a vital principle there is change; seeds bursting into life, new foliage upon the trees, new flowers in the meadows, new songs from the grove. We cannot at this season surely stir abroad without beholding everywhere amid the works of the Almighty new and wonderful successions of being. The principles indeed are few and as old as the creation, but in their manifestations they come to us always with the freshness of a new existence, and it is only through their manifold operations that they can be understood and felt.

We do not propose to carry out the comparison through all its particulars, but as in the physical so in the moral universe, there is not only an endless variety, but a perpetual development. The important principles of moral and religious truth are few, and are, we believe, all written in the New Testament, and have their appropriate dwelling in the soul as the laws of nature find theirs in the world of matter. But as no one of these principles can be fully understood except as unfolded in the actual experience of man, there must be, in every new experience of the individual and every new phase of society a new development, or rather a new manifestation of moral and religious truth. And as no one truth can be fully appreciated until it finds a full, free and universal development in society, the principles contained in the Gospel cannot be understood in all their fulness, — a consummation to which ages of progress will effect only an approximation. Like the everlasting Father, who, himself unchanged, puts forth his creative energy in works which remain through no two consecutive moments the same, the truths which He has taught, give their vitality to unnumbered forms and successions of spiritual life, while they themselves remain the same, yesterday, to-day and forever.

These truths, as we behold them in the written word, are like seeds in a vessel. We see little of their vital power till they are sown. Then new thoughts, new emotions, a new life is quickened. The very soil in which they are sown is reclaimed and improved. An abundant harvest provides us with the means of sowing a wider field on each succeeding year. There is therefore no ground for the apprehension that we shall ever out-grow the revelation of Jesus. We shall indeed advance beyond all that we now realize, and beyond what we are able to conceive of as taught by him, yet through eternity our moral and religious improvement will only be carrying out to their full and perfect development the few, simple principles which we now read and so imperfectly comprehend. And it is not possible for us to picture to ourselves, even with the aid of the loftiest imagination, the new and marvellous manifestations of beauty, order, life, intelligence, which shall open upon us from these unfolding germs of truth through all the higher stages of our spiritual progress. So must it be in the extension of God's kingdom upon the earth, and so still more in our advance among the inhabitants of heaven, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.

SOCIAL EQUALITY.

The contest for political and religious equality has been in this country to a great extent successful. The contest for social equality, a much more complicated and searching work, is still going on in many different ways. And here we have no confidence in any measures which do not take Christianity as their guide. In the Gospel alone is formed the great charter of human brotherhood. The principles there contained are yet to be carried out. Man's right not only to political and religious liberty, but to the respect and sympathy of man is to be established. The distinctions of society must, as a matter of convenience always exist. In large cities men of similar pursuits will form distinct classes, and the outward observances of society will be kept up. But these distinctions will not make the man. The courtesies and conveniences of conventional life may require them, but human sympathy will disregard them. The high will be brought down, the low will be raised, and the whole family of man will be placed on the level of human brotherhood. Mind and heart will be recognised as the only essential bond of distinction. To be a man will be recognised as a higher privilege than to be a king. When man's true character is known, when the capabilities of the soul, its present powers, its future progress and final destination, are understood, then it will be felt, that every child is born to an inheritance, compared with which, if he but use it aright, the distinctions of rank, wealth, learning, power are but glow worms in the face of day. Then man will be respected as man. Then the child will be congratulated as the heir of an unspeakable greatness. Then education will be based on right principles, and children will be brought up, not merely for a particular business, but as intellectual, moral and religious beings—dwellers for a time upon the earth, children of God, heirs of immortality. And whether in the schools of infancy and youth, or the various occupations which are the schools of manhood, that will be esteemed the best education, which most happily and harmoniously unfolds all the capacities of the soul, which most forcibly discloses to man's sight and impresses on his heart the powers, the nature and the end of his being. Children will be educated for the duties of time and eternity. When these things are brought about, and man really understands his own greatness, he will blush to be inflated with the distinctions of wealth or rank. His pride will scorn to stoop so low. These things will be valued as means of usefulness; but as objects of pride they will in the presence of true greatness be numbered with the forgotten armorial bearings, the stars and garters of a former age. "The wise man will not glory in his wisdom, nor the mighty man in his might, nor the rich man in his riches; for the time cometh when the wise shall be as the ignorant, the strength of the mighty shall depart and the rich and the poor meet together. But he that glorieth shall glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth."

CHRISTIAN SELF CONTROL.

The entire subjection of our inferior desires is not to be the work of a day, and is usually most difficult with men of the strongest characters.—If they have strong wills, they have strong passions, and it is only by a severe and oft renewed conflict that they may gain dominion over themselves. As we observe the composed expression of some accomplished Christian, and seeing there nothing but peace, remember what struggles we have in our own breast, we are not to be discouraged by the contrast. Through these very struggles are we to grow in grace. And could we but look into the secret history of those who have been adorned most richly with every Christian grace, we should find as a general rule, that they are the persons who have gone through with the severest inward struggles. Such was St. Peter; the very ardor which made him so strong as an Apostle of the truth, leading him into excesses which called down upon him more than once the severe rebuke of his Master. Such was St. Augustine, one of the ablest of the Christian fathers, who has left the memoirs of his secret life, and with whom almost every step in his religious progress was one of obstinate and even terrible conflict with his own ungovernable appetites and passions. So were Luther and Bunyan obliged to endure a contest so severe as to force upon them the belief that the prince of darkness was himself arrayed personally against them. And even Fenelon, whose spirit next to that of St. John himself seems to us the image of sweetness and a divine repose, must have experienced, as few of us can, the severe inward struggles through which the soul is to be transformed into the image of Christ. Otherwise he could not have described as he has the secret workings,—the obscure and deceitful windings of the heart, the dark ambuscade and the open violence of passion, the wiles and influences by which it gains possession of the soul.

We are not then to be discouraged by these inward struggles, for through them the highest Christian excellence may be attained. Through them we may subdue ourselves, and with the divine aid which is promised, bring our souls into harmony with the spirit of God.

MR. FINNEY AND HIS REVIVAL MEASURES.

We have received from Mr. Tappan a second letter in which he says that though Dr. Beecher and Mr. Nettleton at one time were strongly opposed both to Mr. Finney and his measures they on further acquaintance changed their feelings towards him. This is the only important point in the letter which is so long that we do not wish to publish it. Besides, we have no wish to revive a controversy which died of itself nearly twenty years ago. The experience of the Churches once most interested in what were called the revival measures of that time has, we believe, been almost uniformly the same. Among Congregationalists and Baptists—those most earnest for revivals—we have heard but one opinion expressed. So far as we have heard them speak at all on the subject, they would consider the repetition of such scenes as injurious to the permanent prosperity of their Churches. For a true revival, like that which follows the showers of heaven on the parched and wilted fields, we would all labor and pray. Lord, revive thou thy work in our midst.

HINTS FOR SELF-EXAMINATION.

How may we know that we are growing in grace?

1. By an increasing power over ourselves, our appetites, our temper.

2. By a greater readiness to perform all our duties without hesitation, doubt or reluctance,—especially those which have been disagreeable, as, for instance, to confess that we have done wrong, to forgive those who have injured us, or against whom we have some unkind feeling. Men are willing to confess sins in the gross, but not in detail,—what they did when they were sinners, but not what they have done since their conversion. It is more painful to find in ourselves recent than old faults, but quite as important to see and acknowledge them. The fact that we may grow in grace, implies that we are not yet perfect, and though pained, we are not to be disheartened by what impresses this strongly upon us.

3. By recognising in ourselves warmer affections towards men,—a deeper interest in their welfare, especially their spiritual well-being;—not a desire that they should be proselyted to our sect, but converted to God. A great deal of zeal for others is only a sectarian zeal for ourselves.

4. From a greater reverence for the truth as such,—a disposition to receive it from whatever quarter it may come, whether from those who agree with us, or those who dissent from us, though it controvert old opinions and lay open secret faults;—readiness to bear with reproaches and instead of thrusting them madly back, to ask ourselves whether we have not given some grounds for them. It is a hard thing to have our faults laid open to us even by a friend; but those who like us not, often speak truth, and what they say may often be valued as laying open to us what friends cannot tell.

5. From a sense of greater nearness to Jesus and God, a growing pleasure in secret meditation and prayer, a more grateful sense of the divine presence and goodness.

Finally, we must not be too anxious about our growth, comparing ourselves with ourselves; but engage earnestly in our duties, trusting to God for the increase.

INDIVIDUAL AND ASSOCIATED ACTION.

Both are necessary. We would not disparage or speak slightingly of either. Most of us are called upon to act in both ways; and we are to spend most of our strength where we can do it most effectively. One man's temperament, his natural sympathies, his habits and gifts, fit him best to act as an individual. In the private relations of life his influence is most felt. Another finds himself strongest when connected with other bodies of men. He has a taste and a talent for organised effort. Let each exert himself as he can to the best advantage. Let not him who acts in public where all that he does is seen, judge him harshly whose works are all in secret; and let not him who pursues the quiet way accuse of ostentation or love of show his brother who labors in a more public manner. Above all, let none of us be driven back from a good work, by the extravagances of others, nor make their excesses a cloak for our indifference or neglect. We cannot help suspecting the virtue of one, who is always harping on the fanaticism of those who are laboring for the improvement of the world.

MINISTERIAL CHANGES.

The Rev. E. G. Brooks has resigned his office as pastor of the First Universalist Society in Lowell. He was formerly settled at East Cambridge. From his letter of resignation, which though sad, is written in a simple, gentle, frank and affectionate spirit, we extract a paragraph or two for the lesson they contain.

"It is now brethren, but little more than a year since, at your earnest solicitation, I came to this city, leaving a people, with whom I had become in many respects identified, and who were bound to me by ties of the holiest and strongest character—ties cemented by years of mutual toil, struggles, success, and affectionate intercourse. I sought not your invitation. It found me quietly pursuing my accustomed work in the humble field I had so long occupied, contented and happy. Nor when it came did I accept it hastily, or without much persuasion on your part and much hesitation and conflict of feeling on mine. But I had labored hard and sacrificed much.—And I thought that the invitation thus pressed upon me, presented an opportunity, not for REST, indeed,—THAT was out of the question,—but for a change of scene and of labor, and for pecuniary advantage, which, under all the circumstances, I was hardly at to liberty slight. The invitation, therefore was accepted; accepted with a high estimation of the condition of Universalism in Lowell, of the situation of your society, and of the prospect before me; accepted with the consciousness, indeed, that I could not for a long time, if ever, make good the place of him I succeeded, but through the encouragement of a measurable degree of past success, with the hope that I might do something for the promotion of the interests of your Society and of our cause in this city, and in the anticipation of a connection with you as permanent, as prosperous, as happy as the one from which you called me. On coming to Lowell, I soon found that circumstances were not as favorable as I had thought, and that there was not that probability of the realization of my hopes for permanency and prosperity for which I had hoped. Nevertheless, I determined to labor and do what I could, hoping for the best—hope being equally a part of my constitution, of my philosophy, and of my religion. With the most I have been able to do, however, in this way of labor and of hope, the year I have spent in Lowell has been, perhaps, all things considered, the most trying of my whole life. From the first, nothing has seemed to be in my favor, but everything against me, until, at length, there has come about such a combination of events,—resulting in part at least, from causes to which I need not particularly refer, and in connection with which I have nothing to regret except the circumstances by which they were created,—as to render it probable in my mind that some one else,—with some peculiarities of talent which I do not possess, and against whom there shall not exist the prejudices, which the causes above alluded to have excited in some minds against me,—will be able to do more for your Society, and, therefore, for our general cause here than, at present, I can do.

While, therefore, I gratefully appreciate the kindness and generous confidence shown me in this your renewed vote of invitation,—while no one can regret more deeply than myself that our relation should close so soon, and while I am sure that no one can succeed me, who will feel a livelier interest in your welfare, or bring a more devoted heart, or more willing hands into your service, I deem it my duty to decline a continuance of my engagement with you. I hereby request, therefore, that our connection may be dissolved on and after the 1st of July next.

And now, brethren, grateful for all the kindness you have shown to me and mine during our short stay with you—hoping you may soon find some one to be your Pastor, who will be able to do more for you and for our holy cause than I have done, and invoking Heaven's choicest blessings on you all, I subscribe myself, in the bonds of Christian affection, and in the love of Truth and Right, your Friend and Brother,

E. G. BROOKS.

THE PHILANTHROPIST.

This is the title of a small but spirited sheet published in Keene, N. H. and devoted to the best of objects. From an excellent address, which the third number contains, read by the Rev. L. W. Leonard before the Town Common School Association in Dublin, N. H. we take a single paragraph, regretting that we have not room for more.

I might enlarge upon this part of my subject, but it is not necessary. The intellect or understanding is a part of man's nature. It is from God. The inspiration of the Almighty hath given him *understanding*. It was given him to be cultivated. It is cultivated by study—by learning—by treasuring up stores of knowledge,—by attentive thought and close reflection. It is our duty to give it such culture as we can, and with reference to the young whose welfare, under Providence, is in our hands, we are bound to furnish them with means and opportunities, not only for healthful bodily development, and progress in the moral, divine life of the spirit, but for mental or intellectual cultivation. The moral or spiritual faculties do certainly deserve the highest regard, yet the intellectual are faculties of the same soul with the moral or spiritual.—In the creation of man God hath joined them together, and it is not for man to put them asunder, and say to the intellectual, we have no need of you, nor to the spiritual, we have no need of you. Both are powers of the same responsible agent, and although one is more important than the other, yet the cultivation of neither can be neglected without incurring guilt. Man is under obligation to cultivate his whole nature, according to the means and strength which his Creator has imparted. He is to keep his bodily powers in healthful activity, to store his intellect with knowledge, and to submit his moral faculties to the guidance and direction of divine truth and divine power.

The following notice is from the same paper:

MR. LIVERMORE'S LECTURES TO YOUNG MEN.

Mr. Livermore has concluded his course of Lectures to the young men of this town. To say that they were well received would express but a tithe of the truth. If we may judge from the fixed and earnest attention of his auditors, at first accomodated in the Town Hall, and finally crowding to overflowing the Baptist meeting house, they made an impression not often felt. Yes, indeed, they were words fitly spoken, commending themselves to the heart and conscience of every hearer. We cannot entertain a doubt but that such good seed, so faithfully sown, will produce an abundant harvest of good deeds.—Happy, thrice happy, would that young man be, who, treading under foot all desire to taste unworthy pleasures, would make the sentiments contained in these lectures the man of his counsel. We tread life's mazy path at every step allured by the notes of music and the siren voice of pleasure and where might we not end our journeyings did not the voice of faithful and affectionate admonition occasionally salute our ear. And where can we look for such sympathy and aid if not from the pulpit—if not from the ministers of Him who gave his life a ransom for us. We do believe—all appearances indicate that such efforts to subserve the best interests of society are appreciated as public benefactions.—Long may the Lecturer live thus to adorn every subject which he touches.

For the Register.

LIBERAL SENTIMENTS OF WESLEY.

In a letter on occasion of the conversion of a friend from the Protestant faith to the Catholic, he says, "I doubt not both —— and you are in trouble, because * * * * has 'changed his religion.' Nay, he has changed his *opinions*, and mode of worship; but that is not *religion*. Religion is quite another thing. It is faith working by love, producing righteousness, peace and joy. It is happiness in God, in the knowledge and love of God. It is a heart and life devoted to God. It is communion with God the Father, and [with] the Son. It is the mind that was in Christ Jesus, enabling us to walk as he walked. Now either he has this religion, or he has it not. If he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced, and the idolatrous modes of worship." Vol 10. p. 312.

Of Pelagius he says, "by all I can pick up from ancient authors, I guess he was both a wise and a holy man; that we know nothing but his name, for his writings are all destroyed." So of the heretics of an earlier age—"By reflecting on an odd book which I read, I was fully convinced of what I had long suspected—that the Montanists in the second and third centuries were real scriptural Christians." Journal, Aug, 1750.

He prefaces the life of Thomas Firmin in his magazine with these words—"I was exceedingly struck at reading the following life, having long settled it in my mind, that the entertaining wrong notions concerning the Trinity, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man." Southey's Wesley vol. 2 p. 89.

Of a heathen philosopher he thus speaks—"I read to-day part of the Meditations of Marcus Antoninus. What a strange emperor! and what a strange heathen! giving thanks to God for all the good things he enjoyed; in particular for his *good inspirations*, and for twice revealing to him in dreams things whereby he was cured of otherwise incurable distempers. I make no doubt but this is one of those many who shall come from the East and the West, and sit down of heaven." Journal, Oct. 1745.

The following in regard to *Calvinism*, may possibly be regarded by Calvinists as *not* quite so Catholic. Concerning the Calvinistic doctrine of God's passing by, in his sovereignty, all save the elect, he says, "I could sooner be a Turk, a Deist, yea an Atheist, than I could believe this. It is less absurd to deny the very being of God, than to make him an almighty Tyrant." Vol. 10. p. 201.

Again. It "destroys all the divine attributes at once. It overturns his justice, mercy and truth. It represents the Most High God (he that hath ears to hear let him hear,) as more cruel, false, and unjust than the devil! This is the blasphemy clearly contained in the horrible decree of Predestination. Here I fix my foot. On this I join issue with every asserter of it.—But you say, you will prove it by Scripture.—Hold! Prove what? That God is worse than the devil? It cannot be. Whatever the Scripture proves, it never proves this. Whatever it mean beside, it cannot mean that the God of truth is a liar, that the judge of the world is unjust. No Scripture can mean that God is not love: that is, whatever it prove beside, it cannot prove Predestination." Vol. 6. p. 122.

The principle of Wesley's argument at the close of the last passage, sustains the rejection also of a Tri-personal Godhead, a vicarious atonement, and whatever else under the name of "evangelical" religion, has been inferred from the Scriptures, while it has been contradictory to the reason. It is an argument occasionally adopted by every sect against doctrines which they have rejected, but which others have maintained. Those who judge liberal Christians as "exalting reason above Scripture," do the same thing which they condemn. And though the sects forbear to use the weapon in warring against liberal Christianity, they use it abundantly in contending with one another.

N. S. F.

For the Register.

OBEDIENCE TO GOVERNMENT.

The extent to which obedience to human government should be carried, is a subject which has occasioned much perplexity, and led many minds to wrong conclusions. It is said, there are cases where so far from its being the duty of the citizen to obey the law, it becomes his duty to disobey and disregard it. Such cases are those where the law of God or the moral law comes in conflict with the law of the State. Here, it is said, allegiance is first due to the Divine law, and that its obligation is paramount to all others. That such views are unsound, I will endeavor to show.

And my first position is, that human government itself is of divine origin. This is substantiated I think by the fact, that such a government is necessary for the welfare of mankind, and that whatever institution is necessary for this purpose may well be considered as ordained by God himself. That it is necessary, is evident, because without it, they could not attain to the degree of advancement and happiness of which they are capable, and to which it was designed they should attain. Indeed they could not exist in any state, except in one of the lowest degree of barbarism, without the aid of human government. If then human government is of divine origin, every thing which is required for its successful operation, and every power which it is necessary should be exercised for this purpose is also of divine origin. And among other things, the sole and exclusive power on the part of government to determine what the laws shall be, and to compel an obedience to them. For no government can exist or be carried on without such a power. Such being the case there never can be a conflict between divine authority or human authority—since the former has created the latter and left it to determine what the laws shall be, subject of course to its responsibility to God, but not to man individually considered.

My second position, to show that the citizen has never the right to disregard and disobey the laws of the state is drawn from the nature and object of civil government and particularly a Republican form of government. In a Republic, the power is derived from the people, and the extent of it is defined by a written constitution. Over all the subjects embraced in this constitution, the Legislature have supreme and absolute jurisdiction, and can pass any laws they choose coming within its provisions. Within these boundaries it is the right of government to be the sole judges respecting the laws they shall pass, and also to enforce them when they are passed. And it also becomes the duty of the citizen as a correlative obligation on his part, implicitly to obey these laws, without any inquiry into their character or tendency, since rightful authority on the part of the government implies an objection to obedience on the part of the citizen. For certain wise reasons the people have parted with the right to consider and determine what their laws should be, and have invested their rules with the right of determining for them. These reasons are to be found in the necessity of the case,—and also in the superior wisdom and virtue that are supposed to reside in the persons selected for rulers, and which are supposed to be the ground of their selection. It is to be presumed that persons selected from the mass of the community by a majority of the people, will be more competent to make laws and judge of their character than individuals singly,—and at all events, that the opinions of the latter ought to yield to the former.

If, notwithstanding the power conferred upon government to determine what the laws should be, and to enforce them, the people *individually* had the right to determine when the law was wise and just and should be obeyed—it is evident it would in fact be transferring the power from the rulers to each individual of the people, and turning the latter into the makers of the law. It would be making every individual the judge of every law, and what laws he would obey and what he would disobey. His own opinion upon the subject, however ignorant or depraved he may be, is to be the criterion by which the character of the law is to be judged, and whether it is deserving or not of obedience. And not even his honest convictions would be required for this purpose, but merely his affirmation that he took such a view of the law. For no one can be a judge of the sincerity of another in regard to his declared opinions. Persons who are selected for their superior wisdom and virtue to make the laws are to give way to those who may be wanting in both. In such case it is evident, there could be no government and no law, and nothing but anarchy and confusion.

But it is asked, where a law is clearly immoral and wrong shall the individual be called upon to obey it against the dictates of his understanding and conscience. I answer first, that it may clearly appear so to one and not to another, according to the measure of his capacity for forming a judgment upon the subject; and to give every one the right to decide upon the validity of the law according to this, is to make each one's particular judgment the standard instead of the collective wisdom of the community. I answer secondly, that this is not a question for him to decide so far as it relates to his obligation to obey the law. He has parted with his power by entrusting it to his rulers, and to them only belongs the responsibility of making or executing a bad law. And it is more for the welfare of society that this power should reside with the combined wisdom and virtue of the government selected from the mass of the community, than that it should remain with every individual deficient as he might be in these requisites. And further, that the power of the individual to act in reference to the character of a law, is not to determine whether he will obey it or not—but whether he will procure its repeal by changing his rulers when an occasion shall offer for this purpose. So far he has a right to act in reference to a law, because so far the constitution confers upon him the power, and so far it is his duty to exercise it. If a law is immoral and wrong, it will not be long before the community will find it out, and will exercise the power of changing the law makers and procuring its repeal.

So much in regard to the people themselves—to those who are subject to the laws. But in regard to the rulers, to those who make the laws, the question arises, have they the right to make any laws they choose coming within their constitutional authority—coming within the limits which this instrument has set to their power without regard to the *character* of these laws! In answer to this question, I would say, there are two kind of rights to be considered to determine the matter, one of which may be termed a *political* right and the other a *moral* right; and that both of these must concur in order to justify the legislature in passing a law. A *political* right, is a right where the government has by the powers conferred upon it a jurisdiction upon the subject, a right to legislate upon it. This right gives it the power to pass the law, and makes it binding upon the subject. This is the only right in which it is the province of the latter to inquire. When he is satisfied of this, his duty becomes unqualified and absolute. A *moral* right is a right to determine respecting the character of the law, whether it is moral or immoral, just or unjust, wise or foolish. And it is the duty of the government to determine upon the character of the law, or their *moral* right to pass it before they do pass it. They ought to be satisfied that they have the moral as well as the political right before they proceed to pass the law. This is a question to be settled to their own consciences, not as giving them the power, but as making it their duty. The only right into which the people have a right to inquire in order to determine whether it is their duty to obey a law is the *political* right on the part of their rulers—and this they can only do through the judiciary as our government is constituted. But the rulers themselves in order to justify their acts to their own consciences must inquire into both their political and moral rights to pass a given law.

To illustrate the preceding remarks let us take any of these cases where it has been supposed by individuals that the laws were immoral and wrong, a violation of the Divine law, and such as could not be approved by the conscience of the individual called upon to obey them. Such for instance, as the requisition to do military duty, to take judicial oaths, to inflict capital punishment, &c. In these cases the Government has by the Constitution and by the powers necessarily inherent in it a clear and indisputable right to pass the law—it has the *political* right, or right of jurisdiction over the subject matter of the law. Whether it has the *moral* right or not, is a matter which comes within its own province exclusively to determine, and over which the subject has no control. If there is anything wrong in the requisitions of the law, this wrong will not attach to the persons who are called upon to obey the law, but to the lawmakers and they only are responsible for it. The duty of obedience to the law, or allegiance to the Government is one of paramount obligation, because it is one upon which depends the existence of the Government, and the welfare of all its citizens. If obedience to any one law cannot be enforced, obedience to no law can be enforced, because the citizen can always put in his plea of conscience against obeying a law, and this plea by the supposition would be sufficient to shelter him. Every law in the statute book then in turn might be disregarded by some one, and there would in fact be no law except where the individual should be willing there should be one.

If in the cases before enumerated of doing military duty, taking judicial oaths, inflicting capital punishment, the individual may say the law is immoral and unjust and he will not obey it, he may also in other cases, where there is not even this color of an excuse for it. For it is giving the individual in all cases the right of setting up his individual judgment and conscience as the standard by which he will be governed in determining upon the binding face of a law—and this in opposition to the combined judgment and conscience of the community or a majority of them, which are supposed to be represented and expressed by the Councils of the State. The mere statement of the consequences which would follow the carrying out such a doctrine as this, and the utter disorganization and prostration of government to which it would lead, is enough to show its absurdity and falsity.

W. S. A.

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We publish the above article because of the clearness and ability with which it is written and not because we concur in all its views. According to its doctrine the citizen never could under any circumstances resist the authority of government, however arbitrary and unjust that government might be; and our resistance in 1775 was not only treason against the mother country, but against the divine authority. This, to our mind, is enough to show the unsoundness of the doctrine.

But to examine the reasons on which its rests. "Human government itself is of divine origin." Very true. But because *government* is of divine origin, it does not follow that the *particular* government under which I happen to be born is of divine origin, and if any of its provisions are to me plainly inconsistent with the moral principles which God has sanctioned, they are plainly not of divine origin, and therefore not to be respected as such.

As to the second reason which is given, government must undoubtedly proceed on such a supposition or fall to the ground. It must pass such laws as seemeth to it good and enforce them by such penalties as it may see fit. And it can be no respecter of persons. The penalties for the violation of its laws must be inflicted alike on all. But while the government must decide for itself what laws it shall pass, the individual citizen must decide for himself whether any of these laws are inconsistent with the prior and stronger obligations of moral duty, and act accordingly. He cannot do an act which he believes morally wrong because government requires it of him. Nor is this, as our correspondent supposes it must be, "to make each one's particular judgment the standard, instead of the collective wisdom of the community." His *particular judgment* is the standard only for his *particular conduct*. The law must inflict its penalty; but he in his individual action must be true to the higher obligations of moral duty which his own conscience imposes.

The difficulty in the matter is, that while one set of writers, like our correspondent, regard only the rights of government, another class of writers, and among them some of our most zealous reformers regard only the rights of the individual, while each of the parties—the government and the individual—must regard its own rights and carry them out; the former by enforcing its laws, the latter by disregarding them in such cases as conscience requires, and bearing the penalty. As a practical question here in Massachusetts the subject has little interest; for to the most conscientious there is seldom a collision between what is required by the law and what is required by the individual conscience. But where the difficulty does exist, we should say to the government, "if you believe this law to be right and necessary pass it and have it enforced by all suitable penalties; you are the sole judge of what you are to do in this case;" to the individual we should say, "if you conscientiously believe this law unjust and inconsistent with your moral obligations, disregard it, and abide the consequences; you are the sole judge of what you as a responsible agent are to do in this case." It is one of those conflicting cases which belong to our imperfect condition, and which each party must be prepared to meet on its own independent responsibility. Only where there is likely to be this sort of collision, a wise government will make the penalties as light as may be thought consistent with its own security; since the feelings of the community always more or less take part with him who is suffering punishment for what he has done conscientiously, however foolish and mistaken may have been his views of duty.

For the Register.

LAW.

Since an appearance has been entered for the plaintiff in several of the newspapers of late in the cause of Messrs. Good People & Co., versus Law and Lawyers in the shape of a warning to all members of the legal profession, who do those things they shouldn't do—it is but fair that the defendants should have a hearing and be judged according to law and equity.

I do not propose to give any new ideas upon this matter, or to astonish the gentlemen whose names appear in such close array on the walls of Court street, with any notions that have not been suggested to most of them long before this. My only purpose is to enable those truth loving individuals, who see only the worst features in the practice of law, to find out that their prejudices have not such good and sufficient foundation as they generally suppose.

First in regard to the general character the lawyers bear as fulfilling their part in the economy of society. That the profession is free from sin, it would be foolish to assert. This boast cannot come from the sanctity of the priesthood; the ministers of religion are but men, and we of the law pretend to be nothing more. Here is the great trouble. Infinite justice is expected from the hands of finite beings; we do not have the saving clause which is granted to all other professions, that we are but mortals and are open to all the weaknesses that afflict this mortal life. If the pulpit at times harbors a hypocrite, and medicine can boast of a quack, or even among the innocent victims of commerce if an individual gains public notoriety by defaulting to the amount of some thousands of dollars, the popular mind is grieved for a moment, but the wound is soon healed by the consoling reflection that we "cant expect more from weak human nature;" but if a pettifogging lawyer happens to meet the public eye, the cry is raised at once against that "horrible profession, which so degrades the better part of man," the good people in their charitable expressions laying to the charge of the profession what in truth is only the frailty of human nature as it appears in the practice of law. Divinity, Law, Medicine, Commerce and every other occupation is forced upon man by necessity, *his* choice among them being according to his peculiar abilities and oppotunities: and I do believe it is a wrong to divine justice to say that compared with its *good* any one profession is more likely to lead men astray than another; it is a wrong to that overruling Providence which deals out among mankind the various but equal temptations which his several lot brings to each.

But in regard to the peculiar requirements and dangers in the study and practice of law. We are told in our earliest childhood that the very Court House bell, at every turn it makes, with its noisy tongue cries, "Run liars run, run liars run," and so till one has fairly mastered the title page of Blackstone the same idea is rung in his ears, "that roguery is the surest path to success in the practice of law." To correct these notions is my only wish; and as they appear strongest in criminal trials, it is as well to suppose some case of crime, and consider the duty of the advocate if called upon by the guilty man. That a lawyer must sometimes have the wrong side of a question is evident; since he is bound by his oath to answer all calls for professional service, provided his client has not been guilty of a fraud which can be defended only by the introduction of fraudulent evidence wittingly by his advocate. It is not however every case that has a decided right and wrong; both parties may and often do believe themselves in the right and submit the problem to be solved by the proper tribunal. But to meet the extreme difficulty at once; suppose a criminal whom the public has pronounced guilty, to apply to counsel for aid. Now it is the sacred right of every individual charged with a crime in this community, no matter how guilty, to be tried and condemned by the regularly constituted tribunal. The people shout "he is guilty; let him die the felon's death." But that does not rightfully condemn him. If the mere popular opinion were to govern, we have LYNCH law at once, and give ourselves up to the merciless ravings of the mob. If the murderer surrenders his life to offended justice he may, nay, he *must* die *legally*; it is the only safeguard to the innocence of the wrongly accused; to this the vilest culprit is entitled, and it is then the sacred duty of the advocate, first, to see that he is not denied this right. It is another well known legal maxim, without which no nation could call itself Christian, that "every man is presumed to be innocent until proved to be guilty;" the burden of proof is thrown upon the prosecution, which must prove, I say prove, the crime and *legally* too, before the prisoner can be convicted. Thus there is a double duty thrown upon the counsel for defence; he must take care that all the forms of law are duly observed; and that the guilt is proved upon the accused. In doing this he is bound to set the prisoner's case in the fairest light he can consistently with the truth. Now "consistently with the truth" in such cases is generally thought to be consistently with the guilt of the prisoner; the people having already pronounced him guilty; but in fact, upon the maxim of his presumed innocence, the advocate should defend him on his innocence, consistent only with the *truth* as it appears in the legal evidence before the tribunal. His conscience is not wronged, if he presses upon the jury the awful solemnity of the station they hold; urging them to free themselves from that bias which they entertained in common with the world without, and thus rightly using what eloquence he may be gifted with. He should not, he does not pledge himself to the actual innocence of the accused; but he places himself in the position of the prisoner, his individuality is gone, and he substitutes the eloquence of his practised tongue for the hesitating plea with which the culprit might stumble through his own defence. Talent is employed by the Commonwealth to ferret out the crime, and it is but even handed justice that talent should also interpose its shield of protection. This is not all theory, but the prevailing practice of our courts. I do not say the universal practice, for the law is administered by men, and their weakness is to be attributed partly to human nature and not all to the profession.

A word may be said of a certain mean, vulgar practice, which will always find some supporters in every community. This is not law, any more than prosecuting business after a secret bankruptcy is commerce,—any more than the hypocritical canting of some preachers is Divinity—any more than the making and sale of Dr. Brandreth's dinner pills is medicine.

I know this is a very imperfect sketch of what might be written on this matter; but if you think, Mr. Editor, that it *will* have any influence in changing the mistaken opinions of many good people, you will please to publish it, and oblige one who has entered upon the profession of Law with the hope and the determination that his better prospects for a Future shall not be injured thereby.

LEVEE AT FANEUIL HALL.

In a former paper we stated the sum received at this time for the benefit of the Meadville School to have been more than one thousand dollars; but we may as well put it on record that the *net* amount was $ 1463 50.

*** Anelli's great painting, The end of the world. This remarkable painting is well worth visiting.

For the Register.

THE TUCKERMAN MONUMENT.

It is to be regretted that a material so perishable in our climate, as freestone, (if grey or red sand stone, and not soapstone be meant,) should be thought of for this, or any costly monument. Being pervious to water, when horizontal it becomes saturated, and by severe frost, will be disintegrated in sheets, from 1-8 to 1-4 inch thick, examples of which may be seen in many of the door steps on Washington Square and in other parts of the city.

This stone is well suited for window-caps, &c., where it presents only a vertical face to water.

T.

We insert the above communication but ourselves have no knowledge on the subject.

THE INAUGURATION OF THE HON. EDWARD EVERETT, LL. D., AS PRESIDENT OF HARVARD UNIVERSITY.

We should be glad if we had room to give a minute report of all that was said and done on this interesting occasion: but must be content with a brief account, condensed from the Daily Advertiser. The customary ceremonies took place on Thursday of last week, at Cambridge in the First Church, which notwithstandsng the rain was filled to overflowing.

At eleven o'clock the procession of the officers and alumni of the College, and their invited guests, was formed at Gore Hall under the direction of Col. George T. Bigelow, the Chief Marshal of the day. The procession entered the church at about a quarter past eleven o'clock.

After an opening prayer by the Rev. Dr. Walker, His Excellency Gov. Briggs, as the representative of the Board of Overseers, in form inducted Mr. Everett into the office of President, both standing in front of the pulpit, in nearly the following words:—

"In compliance with the ancient customs of this University, and in accordance with a vote of the Board of Overseers, I do now and here invest you with the government and authority of this institution, to be exercised in the same manner and to the same extent as has been hitherto done; and this charter, this seal and these keys I here deliver to you as the badges of your authority, confiding that you will use and exercise that authority according to the usages of the institution, and in obedience to the constitution and laws of the Commonwealth."

His Excellency then congratulated the new President and the friends and officers of the University upon the auspicious circumstances under which he took upon himself this trust—that after having filled the most important civil stations both in his own State and under the general government, he had now come up to fill the parent literary institution of the new world, called there by an unanimous voice, that was the evidence of the esteem in which his qualifications were universally held—to succeed the long line of loved and good men who had administered the office before him. It did not become him, (he said) to speak to Mr. Everett of his duties,—they were before him and he would them by heart. It would be for him to influence young men in their minds, hearts, and characters, and send them forth to fulfil a destiny of the highest and noblest objects, imbued with genius, learning and piety. He had left his Alma Mater with honor and promise, and now returned to her after an honorable and honored career, to rear up new promises for the time to come. Edmund Burke, in comparing the respective nobilities of England and France, had said that that of the latter, from its military education, formed a perpetual "outguard" for the nation. How little protection this education had been against an internal foe was shown by the sequel. But it would be for the president of this University, in conducting the youthful studies of those in his charge, to plant in the citadel of their hearts the more powerful internal guard of a Christian education.

His Excellency closed his brief address by expressing his personal satisfaction at being the organ of the board of overseers on that occasion, and he said he could speak for the whole people of the Commonwealth when he said that they had confidence in advance in the new President, that he would maintain the high character of the University, and exert all his abilities to make it accessible and useful to every class of young men, and worthy of having been founded by the wisdom, prayers and liberality of our people.

Mr. Everett, replied in a short address. He requested his Excellency to receive and communicate to the board of overseers his grateful acknowledgements for the honor done to him, to assure them that he should find new motives for the most strenuous exertion of all his powers, in the unanimous concurrence by which he had been called to this position. For the words of courtesy and kindness with which his Excellency had addressed him, he begged him to receive his heartfelt thanks. On returning home after twenty years devoted to varied public service, it had been his wish to devote himself in retirement to some literary employment, but the urgency of the invitation which had been extended to him, and the united voice of the authorities of the University, combined with his feeling of filial attachment to that Alma Mater in whose favors he had so largely shared had induced him to forego his own inclinations, and devote himself to this arduous duty.

It could not be doubted but that he was oppressed by the responsibilities of his position, or that he felt the importance of the ties which connected this institution with all the interests of the Commonwealth. When he looked back over the services of the long line of his honored predecessors, and especially over those of his distinguished predecessor, whose presence honored them that day, he could not but feel alive to the large and increasing demands and value of the precious deposit confided to him. But trusting to the enlightened support of the boards which had elected him, the confidence of the public of which his Excellency had assured him, and the assistance of the able, accomplished and faithful associates by whom he was surrounded, and encouraged by the high aims of the youth under his charge;—looking for that direction that cometh from above, he was ready to enter upon the duties of his arduous station. And he fervently prayed that when he and those present should have passed from this stage of being, that the events of that day might be recorded in no unfavorable language on the annals of our ancient and venerable University.

A Latin Oration was then delivered by Mr. George Martin Lane, of Cambridge, one of the Senior Class. It was characterized by much vigor and spirit, and was delivered with clearness and in an eloquent manner. It was followed by the singing of the hymn commencing with the lines—

"In pleasant lands have fallen the lines
That bound our goodly heritage."

Just as—after the close of this hymn—Mr. Everett was about to commence his inaugural address, Hon. Daniel Webster was seen taking his place upon the platform, and he was immediately greeted by loud and repeated applause. On rising, Mr. Everett said that he wished that he could on this occasion exercise the ancient custom of the Presidents of the University, and by simply saying "*Expectatur oratio in lingua vernacula*," call upon his illustrious friend who had just entered upon the stage, to speak for him. This impromptu opening was received with ready and loud plaudits.

Mr. Everett then proceeded to his inaugural address, which was a rapid but clear and interesting sketch of the wants and the prospects of academic and professional education as combined in Harvard University. This address was received with constant attention and enthusiastic marks of approbation. Our space will not permit us to-day to give any such sketch of it as would give even an idea of its topics, or the manner in which they were treated. The President closed by a warm and affectionate address to the undergraduates of the College, urging them to engage their hearts in their studies, as the only means of truly impressing any good results from them on their minds and lives.

After a closing prayer by Rev. Dr. Francis, and the singing of a Doxology, a benediction was pronounced by Dr. Walker.

THE DINNER.

At 2 o'clock the procession was re-formed, and after marching to the dinner hall, the company, to the number of about six hundred, consisting of a host of the graduates of the University, with a large number of distinguished guests, were seated at the tables in the room of Harvard Hall, consecrated to college festivals.

A blessing upon the meal was asked by Rev. Dr. Sharpe of Boston, and grace was implored by Rev. President Woods, of Bowdoin College, Brunswick, Me.

Mr. President Everett presided. He rose and said that it was not the custom, neither was it proper, that these college festivities should be conducted with any marked formality. They were rather social and familiar gatherings. He should not therefore undertake to conduct the proceedings of this occasion according to the routine of a regular banquet, or announce to those present a long list of prepared toasts. He should call to the attention of those about him the names of some of those whom they honored both in the past and among those present, and leave the current of enjoyment to take its course. He then, after briefly sketching the character and life of the founder of the University, "that distinguished man of whom so little is known but of whom everything that is known is an object of love and veneration," gave as the first sentiment—"The memory of John Harvard."

The company rose, and standing pledged this sentiment, (as they did all others) in the "pure element."

The President then gave, "His Excellency the Chief Magistrate of the Commonwealth." Gov. Briggs responded in a brief and appropriate speech, closing with the following toast:—

"*Harvard University*—The oldest literary institution of the country: She has been of great use to New England and to the world, and she has seen many bright days,—but never a brighter day than this!"

The President then gave, "The Health of President Quincy," and this toast was received with loud and long continued applause.

Mr. Quincy rose to reply, overcome by evident feeling. He said:—Mr. President I thank you for your kindness. I assure you that it has not fallen on an unconscious or an ungrateful heart. But there is a fullness of the heart that restricts utterance, and this must excuse the imperfectness of my thanks. It so happens, as you have suggested, that I am the first of the Presidents of Harvard University, whose lot it has been to be present at the inauguration of his successor, and being here I cannot have but one feeling or indulge in but one train of thought, and they are gratitude for the past, gratification for the present and joy for the prospects of the University. My gratification is complete; how could it be otherwise. I see an institution which has been for fifteen years the constant object of my care and solicitude, placed to-day under the care of that individual, whom I think, most of all others, calculated to elevate its destinies, and carry it forward in a career of usefulness. This is not an opinion formed for the occasion; for seventeen years ago, I nominated as President of this University, the very individual who has been inaugurated as such to-day!

Mr. Quincy then proceeded to detail a conversation in which seventeen years ago he had recommended to Mr. Bowditch the nomination of Mr. Edward Everett to the post that he now occupies. The reply had been—"that may do twenty years hence, but it will not do now. The eagle must have his flight." And now, said Mr. Quincy, how can I fail to be gratified? I find hope fulfilled, prophecy accomplished, and the judgment of seventeen years ago sanctioned by universal approbation.

Mr. Quincy then proceeded to review in strains of mingled humor and pathos, the circumstances under which he himself after a long, busy political career had taken the duties of the head of the University. He thanked for his success those who had been united with him in the Corporation and in the College Faculty. They had received him covered with the dust from the streets of the city of Boston, in which he had been sent to work, as if it had been gathered on the top of Helicon, or in the walks of Plato's Academy. They received him as "Captain," although if he had not exactly crept in at the cabin window, he "had been thrown upon the quarter-deck by a spasmodic concurrence of co-operating contingencies."

Mr. Quincy closed his remarks, which were listened to throughout with the greatest attention and interest, by giving this sentiment: "*The Dynasty that commences this day:* May its duration extend as much beyond any former one, as its head exceeds in appropriate qualification and variety of attainment, any of his predecessors."

President Everett, after making an allusion to a remark of President Quincy's that political life was "bad business," said that he should in that case try "to make the best of a bad business," and present to the company the best of those engaged in that bad business. It would be entirely out of place for him to enter upon any train of remark partaking of the nature of partizan politics, but he should be unfaithful to those present, as well as unjust to himself, if he did not take the occasion to express his heartfelt respect and admiration for their distinguished Senator, who honored them with his presence that day. Indeed, he ought to say this, for in his late official position he had had an opportunity to see how much honor had been shed by that gentleman upon the American name. He had never heard him spoken of in Great Britain or on the continent, in public or in private, in circles large or small, but in terms of unbounded respect and admiration, and in respect of that last great act, that treaty which will be remembered with gratitude and satisfaction so long as our country's history endures, he never heard it spoken of but with respect for the consummate diplomacy with which that gentleman had conducted the negotiation, accompanied with a gentle insinuation that on that occasion Brother Jonathan had been too much for John Bull.

These remarks were received with loud applause, and at the toast which followed—"*The Health of Daniel Webster*"—the audience rose and gave nine hearty and enthusiastic cheers.

Mr. Webster rose and was greeted with renewed applause; when this had subsided he said: I rise for the purpose mainly, Mr. President and gentleman, of expressing my gratification at the manner in which the President of the University has announced my presence here, and the manner in which you have been pleased to receive that announcement. This occasion is due to science, and learning, and literature; to gratifying recollections of the past, congratulations for the present, and proud hopes for the future of this institution. It would be quite out of place and obtrusive for me to introduce the topic of politics—either foreign or domestic—within these walls. If I should speak of these topics, especially of some events which have taken place recently in language suited to them,—the announcement would not be in academic phrase "*Expectatur oratio in lingua Latina*," or even "*Expectatur oratio in lingua vernacula*," but it would be "*Declamatio el objurgatio expectantur, in pessima jurgona*"! (laughter and much applause.)

Mr. Webster proceeded to say that he had not the honor to be educated at that University, but that at an early period he became acquainted familiarly with many of those who had received honors from it and shed honors about it in return. Among his associates in professional and public life he knew many who were earlier acquainted with and indebted to it than he was, but he knew none who had a more profound sense of its importance, or a more sacred veneration for those who founded it, now 210 years ago. This was the only Commonwealth in which a wise and (for the time) a liberal provision had been made at the very foundation of the State, for a community of knowledge, morals and instruction, and which had been devoted from the first to the highest interests of man. This University had commenced its career with the Commonwealth, and the Commonwealth had held fast to it for two centuries and more; and so far and so fast as the Commonwealth had become distinguished and prosperous, so far had the great interests of education been preserved and fostered, and the pride of the public in their University had protected and advanced it. Mr. Webster added that the President had done justice and no more than justice in speaking of his predecessors. Some offices might easily be filled by a choice from a number of individuals. It was not so with that of the head of a University. It required a rare combination of qualities; talent, industry, varied education, gentleness of temper, a spirit of teaching, easiness of access, a union of moderation and firmness. In finding men with these qualifications, although they were not easily found, this University had been most fortunate. In no case less so than in the last incumbent of its chair, and yet the change brought no gloom or darkness—"*Sol occubuit, nulla nox secuta est.*"

Mr. Webster closed by giving the following sentiment:

"Amici et sodales; salutem præsidis electi, et nunc inaugurati pro bono;—viri, in quo junguntur genius præclarissimus, doctrina excellentissima, integritas firmata, mores urbani, et amor virtutis et quoque honestæ famæ, non superanda"—

Mr. Everett said that he could only say with regard to the statement of Mr. Webster, that he was not a graduate of Cambridge, "*Cum talis sis utinam noster esses.*"

The President then called upon Dr. Holmes, who read a Poem in his inimitable vein of humor and spirit.

The President then gave "*the health of Col. Robert C. Winthrop.* To which Mr. W. made an appropriate reply.

Mr. W. closed his remarks (of which we have not attempted even a sketch) by the following sentiment:—

"This occasion; which witnesses the consecration of the highest genius of the country to the noblest service of the country."

The President then gave—"*His honor the Mayor of Boston.*"

Mr. Quincy simply replied by giving as a toast:—

"The riches of the city of Boston: may they be like the riches of heaven's pavement devoted to support pure and elevated spirits in their upward and onward course, to learning, morals and religion."

The President then gave toasts in honor of President Hitchcock of Amherst College, and Professor Silliman of Yale College, each of whom replied with appropriate remarks and sentiment.

Mr. Everett then gave as a sentiment: "Prosperity to the young men of Boston, and the health of one of the most distinguished of their number, Mr. Hillard." Mr. Hillard replied in a chaste and elegant speech.

The company then very generally rose to dispurse, and very agreeable occasion was brought to a close at about a quarter after 5 o'clock.

In the evening Mr. and Mrs. Everett received their friends at the President's house. A very large number of ladies and gentlemen availed themselves of this opportunity of paying their respects to the new President and his family. At an early hour the company were again attracted to the college grounds by the *Illumination*. The windows of all the college buildings were brilliantly lighted, and each building bore in letters of light the name of some one of the distinguished presidents or patrons of the University. On the front of University Hall the words "WELCOME EVERETT" were displayed. A band of music performed during the continuance of the illumination, and a discharge of rockets and other fireworks added to the variety and brilliancy of the scene. The appearance of the grounds thus illuminated, and filled by an admiring throng of ladies and gentlemen, moving about under the seemingly supernatural beams of the countless lights, was beautiful and striking in the extreme. The lights were extinguished at about nine o'clock, and without accident, or anything to mar its enjoyment.

UNITARIAN GATHERING AT NEW YORK.

The Unitarian Association of the state of New York, is making arrangements for a course of Lectures upon Unitarian Christianity, to be delivered in the church of the Divine Unity New York city, upon the successive evenings of next week, the season of the Religious Anniversaries in this city. Several distinguished ministers of our faith are expected to succeed each other upon the leading points in controversy between ourselves and other Christians.

All the Unitarian churches in this state will probably be represented on this occasion, and it is hoped that some of our brethren at the East, besides those who have been specially invited to assist us, will lend their presence and support.

The Association will meet at their hall over the entrance to the church of the Divine Uuity at 7 o'clock, on Monday evening, May 11th.

A special discourse will be delivered before the Association on Wednesday evening, by the Rev. Mr. Osgood, of Providence.

The Rev. Messrs. Dewey, Gannett, Putnam, Pierpont are expected to preach during the week, although their answers to the invitations of this Association have not yet been received. The plan of this meeting having been very suddenly conceived, many formalities usual on such occasions have necessarily been dispensed with, and this notice is too brief to be satisfactory to ourselves or others. Still we hope that we shall lack neither numbers, hearers nor success.—The number and character of the meetings will depend upon the number of clerical brethren that present themselves. Our object is, if possible, to get a hearing from the clergy and laity of other modes of faith who throng the city during Anniversary week. The lectures will begin on Monday evening and be continued to the close of the week.

New York, May 5, 1846.

We trust that as many as possible of our brethren from this quarter will attend the above mentioned meeting at New York. Whatever brings us together under such circumstances must add to our warmth, vigor and life. By such movements a new and quickening impulse is given to principles and truths which otherwise might lie dormant among us.

MINISTER'S COLLATION.

The Committee appointed last year to make arrangements for the continuance of this Christian festival, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination with his lady, to pass "Anniversary Week" in this city, and especially as a Committee of the laymen of Boston, would we invite you to be present at the Collation to be served in the large Hall over the Maine Railroad Depot in Haymarket Square on Tuesday the 26th inst., at 2 o'clock, P. M.

The Committee are directed by their brethren, to say, that they desire the privilege of extending the hospitalities of their homes to those clergymen and their ladies who intend to pass the whole or any part of Anniversasary week in the city, and by application to the Secretary, Mr. Wm. D. Coolidge, No. 32 Pearl street, the necessary arrangements will be made. A member of the Committee will be in attendance at the store of Messrs. Crosby & Nichols, 118 Washington street, where the clergy will receive their tickets for the Collation.

EBENEZER DALL,	WM. THOMAS,
CALVIN W. CLARK,	LEWIS G. PRAY,
JOS. EUSTIS,	JAS. T. HAYWARD,
DAVID PAIGE,	S. H. BARNES,

WM. D. COOLIDGE, Secretary,

An equal distribution of the tickets has been made, and they may be obtained on application to either of the gentlemen named above, also of

BENJ. F. WHITE,	R. W. BAYLEY,
J. G. WETHERELL,	JAMES WHITING,
FRANCIS ALGER, S. Boston,	CHARLES ARNOLD,
GEO. F. WILLIAMS,	J. L. EMMONS.

SUNDAY SCHOOL SOCIETY.

At the annual meeting of the Sunday School Society for the choice of officers, on Wednesday afternoon, April 15th. the following persons were chosen for the year 1846.

HON. S. C. PHILLIPS, President.

REV. F. T. GRAY,
G. F. THAYER, Esq.,
REV. JOSEPH ALLEN,
J. W. FOSTER. Esq.,
REV. S. G. BULFINCH,
HON. SAMUEL HOAR,
REV. GEO. W. HOSMER,
REV. W. G. ELIOT. } Vice Presidents.

REV. R. C. WATERSTON, Cor. Sec.
SAMUEL G. SIMPKINS, Rec. Sec.
LEWIS G. PRAY, Treasurer.

These with a delegate from each of the Schools in the City, constitute the Executive Committee, or Board of Directors.

At a meeting of the Board of Directors on May 4th the following persons were appointed the associate agents of the society to visit and address Sunday Schools.

REV. F. T. GRAY,
" R. C. WATERSTON,
" A. B. MUZZEY,
" CHARLES BROOKS,
" CHANDLER ROBBINS,
RICHARD W. BAYLEY,
ISAIAH BANGS,
GEO. G. CHANNING,
LEWIS G. PRAY,
J. A. ANDREWS, Esq.

Applications for their services addressed to Lewis G. Pray, No. 11 Allen street Boston, will receive prompt attention.

☞ In order to insert the account of the Inauguration at Cambridge, (which many of our readers may wish to preserve) we have been obliged to omit several articles intended for this paper.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

ARRIVAL OF THE GREAT WESTERN. This Steamship arrived at New York on Tuesday, 28th ult., in eighteen days from Liverpool, bringing 125 passengers. The news is seven days later than that by the Caledonia, but is not of much importance. We give one or two items, which may be of interest to our readers.

INDIAN CORN. The London Times discourses as follows on the *potency of Indian Corn*, and the evils of what we have considered, as at least a very harmless vegetable—the humble potatoe.

"We have noticed on more than one occasion recently, the high estimation in which Indian Corn, as an article of food, has risen on this side of the Atlantic. Sir Robert Peel, on Wednesday evening, corroborated our statement. In Ireland it is fast superseding the watery potato, and the Premier expressed a praiseworthy feeling of pride at finding the people of that country preferring what he justly styles "a better and more generous description of food." Under such auspices, the consumption of Indian Corn throughout Great Britain cannot fail to be carried to a much greater extent. The excellent use to which it is turned as an article of dietary in the United States is now tolerably familiar to all European, at all events to British ears. As regards Ireland, this result is mainly attributable to Father Mathew, for whom appears to be reserved the honor, not only of curing the national distemper—a fondness for whiskey, but, what is scarcely of less consequence—familiarising his countrymen with the use of a healthy and economical article of food. The man who banishes the potato from Ireland will confer on her sons incalculable service. To the almost universal reliance on that miserable vegetable as a means of sustenance, may be traced much of the misery under which the peasantry labor. Indian Corn, if generally used, would put an end to much of the crime which is prevalent. It would supersede coercion bills; it would extinguish much of the heart-burnings about land; and, by directing the energies of the people to nobler ends than living solely to rear potatoes, the frame-work of society would be improved by better habits and enlarged comforts."

A Letter from Berne of the 3d inst., quoted by the "Presse," states that the Bishop of Soleure had addressed a letter to the Constituent Assembly of Berne, which had produced a deep sensation. The prelate protested against any oath that might be imposed on the Catholic clergy of the canton of Berne with regard to the constitution under discussion, that clergy not considering itself relieved from the oath, which it had taken, with the authorization of the Holy See, to the constitution of 1831. The Bishop concluded his letter by entreating the assembly to attend to the prayer of the Catholic districts of the Jura, and solemnly guarantees by a special article of the new constitution the maintenance of the rights of the Catholic Church, such as they were stipulated in 1815, in the act of annexation of the former diocese of Basle to the canton of Berne.

Letters from Rome of the 28th ult., mention that the Pope would hold a consistory on the 16th of April, at which the Archbishop of Naples was to receive the cardinal's hat from the hands of His Holiness. "A fact of the highest importance for Catholicity and Poland," says one of those letters, "is much talked of in Rome. Hitherto no official representative of the Holy See had been admitted at the Court of St. Petersburgh. The Pope is said to have demanded and obtained the admission of an apostolical nuncio in that capital, and Cardinal Prince Altieri will in all probability be appointed to that station."

EIGHT DAYS LATER FROM EUROPE.

The Steamship Cambria, Capt. Judkins, left Liverpool on the 19th ult., at 4 P. M., arrived at Halifax on the 1st inst., at noon, and left, again, at 4 P. M.

On Saturday night, about 20 minutes to 12, the weather being foggy, and the boat running at half speed, just as preparations were made to stop her, for the purpose of sounding, she ran on shore, on a beach afterwards discovered to be in Truro, Cape Cod. The engines were immediately reversed, but she remained hard and fast. An anchor and stern cable were carried out, and, after heaving on it, the anchor came home, without having altered the ship's position. At the time she went ashore, it was about half tide—as the tide rose, her stern swung round, and at high water (about 4 A. M.) she lay broadside on. The beach on which she lays is in Truro, about 5 miles south of Highland Light, Cape Cod. She heads South. There was considerable swell when she went on, but fortunately it was entirely calm. Other anchors were carried out, and every effort was made to heave her off.

The House of Commons met after the recess, on the evening of the 17th ult., when the Irish Coercion Bill again formed the subject of debate, and it was adjourned over to Monday, the 30th ult. Sir Robert Peel, in the course of the debate, took occasion to say that the Government had ordered a supply of Indian corn and American oatmeal for Ireland, and that the attention of the Government, by night and by day, had been given to the melancholy position in which the sister country was placed.

Lord Palmerston and Lady, and Lord Brougham, have been over to France, paying Louis Phillippe a visit.

The printing establishment of Messrs. Stevenson & Co., printers to the University, in Edinburgh, have been destroyed by fire. This establishment was remarkable for its rich collection of characters in all the Asiatic tongues, especially the Chinese, and the estimated amount of loss is large.

The intelligence from Ireland is painfully distressing. In some parts of Tipperary the peasantry, unable any longer to resist the cravings of hunger, have taken the cure in their own hands—plundered the provision shops, broken into flour mills, and helped themselves. The town of Clonmell is in a state of siege. Troops are obliged to escort provisions as they pass through the streets, and the unfortunate creatures, whose bones are described as protruding their skins, are only kept down by the fear of the bayonet.

The latest accounts from Spain announce that Narvaez, in consequence of his quarrel with Christina, has been driven out of the country. He had fled into the South of France, and at Bayonne was met by his wife. The liberty of the press has been restored, and other outrages upon freedom are being softened, or in some way atoned for.

The accounts carried out by the Hibernia, from this port the 1st of April, excited a good deal of attention. The message of Mr. Polk was not considered warlike; indeed, some of the public writers profess to see the best guarantee for the continuance of peace in the expense to which the United States will be put by arming for the conflict. The speech of Mr. Webster, in favor of the 49th degree, had been much noticed and freely commented on.

FARM SCHOOL BOYS. Among the interesting events of May Day, was that of a visit to the city of 40 (out of 70, the whole number) of Boys from the Farm School. After visiting several places, they were met at 1 o'clock, by Mayor Quincy, in the area of the Merchants Exchange. Here they went through various exercises; sung a May morning hymn, much to the gratification of numerous spectators, and were very feelingly addressed by the Mayor, who expressed his high satisfaction at their cheerful, healthy, happy appearance, and encouraged them to be obedient, grateful and good boys, contrasting their favored lot with that of others who were exposed to the corrupting influences of the city.

THE MORMONS. Some gentlemen of Carthage have recently visited Nauvoo, with a view of ascertaining whether the Mormons mean to leave Hancock county, according to the terms agreed upon last fall. They report, as the result of their observations, that if left to pursue their own course, with nothing but their own inclinations to prompt their action, "not less than six or eight thousand Mormons will be left in the county on the first of June next." Orson Hyde, and the heads of the church generally, are desirous that all should remove. Babbitt, Backenstos and Owens, and their followers, are making untiring exertions to retain a large portion of the saints in the country. Should they be successful, there will be trouble after June next, and it will not be so easy to allay the storm as it was last year. [St. Louis Rep.

THE SMITHSONIAN INSTITUTION, for the increase and diffusion of knowledge among men, as proposed to be established by the bill which has passed the House of Representatives, is to be conducted at the City of Washington, by a board of Regents, to consist of the Vice President and Chief Justice of the United States, three members of the Senate, three members of the House, and six other persons. The six other persons are to be chosen by joint resolution of the two branches of Congress, the three Senators to be appointed by the President of the Senate—the three Representatives by the Speaker of the House. The sum which has been received by the United States from the estate of Mr. Smithson, and lent to the Treasury at 6 per cent. interest, viz. $515, 169, with the interest thereon from Sept. 1, 1838, which will amount on the 1st of July next to $242,129, is appropriated to the erection of buildings, and the permanent maintenance of the institution. [Advertiser.

THE STEAMSHIP CAMBRIA was got off from the Truro beach on Monday afternoon, and immediately got under way for the city. We learn that she does not appear to be injured in the least.

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet at East Lexington, at the house of Rev Mr Dorr, on Tuesday, 12th inst.
my9 WM. NEWELL, Sec'y.

☞ JOHN B. GOUGH, (who is pledged to return to Virginia shortly,) will lecture on Temperance at the Tremont Temple, on Sunday evening, at 7½ o'clock.—No one should neglect the present opportunity of hearing this interesting advocate. Admittance 6¼ cents.
M. GRANT, Pres. B. T. A. Soc'y.
F. F. WOODWARD, Sec'y. my9

☞ UNION PASTORAL ASSOCIATION. The next meeting is unavoidably postponed to the Monday of Anniversary Week, (May 25th,) when it will be held with Rev F. D. Huntington of Boston, (residence on the Highlands in Roxbury,) at 11 o'clock, A. M.
my9 SAMUEL OSGOOD, Sec'y.

☞ SUNDAY SCHOOL NOTICE. The Middlesex Sunday School Society will hold its next semi-annual meeting in Cambridge, at the Rev Mr Newell's Church, on Wednesday, the 13th of May, at 10 o'clock, A. M. The forenoon will be devoted to a Conference of the Teachers. In the afternoon there will be a Sermon and Address. All interested will meet with a cordial welcome at the meeting.
my2 B. FROST, Sec'y.

MARRIAGES

In this city, by Rev Mr Barrett, Mr Jeremiah Colburn to Miss Eliza Ann Blackman, daughter of Edward A. Raymond, Esq.

On Tuesday evening, by Rev Henry Burroughs, Jos. H. Hayward, Esq., to Miss Rebecca, daughter of Geo. Burroughs, Esq.

22d ult, by Rev Mr Lothrop, Mr C. A. Burnside to Miss E. L. Spaulding.

By Rev Mr Peabody, Thomas Tolman, Esq., counsellor at law, to Miss Elizabeth C., daughter of Jacob Stearns, Esq.

On Thursday evening last, by Rev Dr Sharp, Mr Leonard P. Holden to Miss Ann R. Capen.

30th ult, by Rev R. C. Waterston, Mr A. Augustus Richardson to Miss Lucy Ann Stevens, all of Boston.

In Charlestown, 30th ult, by Rev Mr Chapin, Mr John P. Currier to Miss Hannah F. Harris.

In East Cambridge, 3d inst., in the Baptist Church, by Rev. Mr. Leverett, Mr. J. W. Gardner to Miss Sarah Jewett, all of E. C.

In Somerville, 28th ult, by Rev J. T. Sargent, Mr Aaron Sargent, Jr. to Miss S. Maria, daughter of Joseph Adams, Esq. of S.

In Dorchester, by Rev Mr Hall, Mr Charles H. Wilder of D., to Miss Rebecca J., eldest daughter of Geo. Jacobs, Esq. of South Boston.

In Salem, on Tuesday morning, 28th ult, by Rev Mr Morison of Milton, Edward B. Peirson, M.D., to Miss Catharine Pickman, daughter of the late Nathaniel Saltonstall, Esq.

DEATHS.

In Chelsea, May 3d, Miss Sarah A. Butts, 41.

In Lowell, 18th ult, Katharine, wife of Charles T. Appleton, Esq. and daughter of the late Hon Luther Lawrence, 35.

In Ipswich, Mrs Sarah Appleton, widow of the late Mr Oliver Appleton, 83.

In Keene, N.H., 3d inst, Mr Edmund Sewall Prentiss, youngest son of John Prentiss, Esq. 26.

In New Canaan, Ct. 23d ult, Col Enoch St. John, 81.

In Gray, Me., 25th ult., of measles, Miss Laura M. Glines, second daughter of Mr David Glines, 17 yrs.—While you are still mourning the loss of an affectionate son and brother, death has laid its icy hand upon another, and no less prized one of the family circle, who was worthy the love and esteem of all who knew her, that has left this transitory world forever, but her name will long be cherished as one better prepared to inhabit that glorious eternity which she was ready to resign this life for. When told she could not live she spoke of meeting her brother who died a short time since, where she would ever be happy, far more so than those who are now so deeply mourning their loss which is her gain.

[New Hampshire papers please copy. A. P.

In St Louis, Mo., 23d ult, Edward Cruft, Jr. Esq., Counsellor at Law, son of Edward Cruft, Esq. of this city, 34, a graduate of Harvard University in the class of 1831.

In Dresden, Germany, 11th ult, Mr Francis J. Carnes, late of New York, 29.

LAYS OF THE GOSPEL, adapted to Sunday Schools. Published and for sale by *JAS. MUNROE & CO.*, LAYS OF THE GOSPEL, by Rev S. G. Bulfinch; with Suggestions by the author for the use of the work in Sunday Schools and Bible Classes,—with specimens of Questions for examination, and accompanying Prayers.

The following are among the notices which have appeared of this work:—

"This is one of the sweetest volumes of sacred poetry that has appeared from the American press—such a volume as a devout mind will read with delight and profit. The pieces, more than a hundred in number, illustrate in harmonious verse, as many passages from the Gospels, and their perusal will add a new charm to the study of the Savior's life and character." [Transcript.

"We know no better service which a poet can render to a community and to the world, than to link the beautiful narratives and the sacred scenes, and the holy lessons of Scripture to the melody of verse. A mind filled with such poetical illustrations is furnished with the best food for many lonely, and for all serious hours. Mr. Bulfinch, in his beautiful volume, has given to us a hundred lyrical compositions, illustrative of the narratives in the Gospels. A few of the pieces have been published before, in a somewhat different form. The volume almost amounts to a poetical commentary on a Harmony of the Four Gospels, and embraces every incident and parable and discourse of the Savior's ministry.—There is sufficient variety in the metrical construction of the pieces, to relieve the mind, and to help the memory. This precious volume cannot fail to win favor, and to receive a wide circulation. There must be many who can appreciate it, and the privilege of learning the pieces it contains ought to be made a reward and a pleasure in our Sunday Schools." [Christian Register.

☞ Ministers and Superintendents, desirous of examining this book, will be furnished with copies on application to the publishers, No 134 Washington, opposite School street. my9

GOULD, KENDALL & LINCOLN have published "THE MISSIONARY ENTERPRISE," a collection of Discourses on Christian Missions by American authors, edited by Rev Baron Stow. 1is my9

CHANNING'S WORKS, for $3,00. The Works of W. E. Channing, D.D., complete in 6 vols; price $3, bound in cloth.
Fresh supply just received by CROSBY & NICHOLS, 118 Washington street. is4tostf my9

CHRISTIAN EXAMINER AND DISCIPLE.—Just received, one set of the Christian Disciple and Christian Examiner, complete to the present time. It will be sold LOW. CROSBY & NICHOLS,
my9 is4t 118 Washington st.

SELECTIONS FROM CHANNING. IN PRESS. Thoughts selected from the Writings of Rev Dr Channing, by a Clergyman, in press and will shortly be published by CROSBY & NICHOLS, 118 Washington street. is3t my9

THE COURT OF DEATH.

THIS GREAT PAINTING, by REMBRANDT PEALE, is now open for exhibition from 2 to 9½ o'clock, P. M., at Amory Hall, 325 Washington street. The Painting is 24 feet long by 13 wide, containing 23 figures of the size of life. It is a sermon upon life and death, conveying a moral lesson which cannot but be understood and felt by the beholder.

☞ Season Tickets, 50 cents. Single Tickets, 25 cents. istf my9

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THE undersigned having associated themselves together, under the firm of FELCH & MELVIN, would respectfully solicit from the business public a share of their patronage. Having
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my9 3m ALONZO A. MELVIN.

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For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

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☞ Among his publications are the following VALUABLE SCHOOL BOOKS, to which the attention of school teachers and committees is respectfully solicited. Copies furnished for examination on application to the publisher.

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*

POETRY.

[For the Register.]

SCRIPTURAL SONNET.

MOSES.

How! Canst thou see the basket wherein lay
The infant Moses by the river's side,
And her who stood and watched it on the tide;
Will Time bring back to thee that early day?
And canst thou to the distant Nile be near,
Where lived that mother tossed with hope and fear
Yet more than was her infant by the wave?
No: Time will not his dark domain unbar
To show thee forms that sleep within the grave,
Nor canst thou make come nearer what is far:
But thou hast human sympathies to feel
What eye, nor ear, nor sense can e'er reveal;
Hope too is thine that past the ocean sails,
And Memory that over Time himself prevails!

J. V.

A HYMN.

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark and I am far from home,
Lead Thou me on!
Keep Thou my feet, I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that Thou
Should'st lead me on,
I loved to see and choose my path; but now
Lead Thou me on!
I loved the garish day, and spite of fears
Pride ruled my will: remember not past years.

So long thy power hath blest me, sure it still
Will lead me on,
O'er moor and hill, o'er crag and torrent, till
The night be gone;
And with the morn those angel faces smile,
That I have loved long since, and lost erewhile.

NEWMAN.

It is not easy to think, that the little poem which we subjoin, is the work of a man thoroughly depraved; or, that he, who can have such thoughts in his solitary hours, is beyond the reach of mercy, human or divine. There must be in his soul not only a great susceptibility to delicate and tender emotions, but capabilities which, if only turned to the source of all true strength, must lead to high degrees of excellence. And yet the author, a native of England, has been for four or five years confined in the State Prison at Charlestown. He is still a young man.

[From the Traveller.]

THE BLIND GIRL.

BY A CONVICT IN THE CHARLESTOWN STATE PRISON.

Together through the flowery fields,
One pleasant summer's day,
With cautious steps, two children trod
The smooth, yet tiresome way.

The elder was a lovely boy,
Of meek and heavenly mind,
The little girl was lovely too,
But she, alas! was blind.

He'd tell her how the sun by day,
And little stars by night,
Peeped thro' soft clouds, to gild the earth
With beams of brilliant light.

And then he'd cull wild flowers, and weave
A chaplet for her hair,
And strive to make her understand
How beautiful they were.

Soon as her feeble limbs were tired,
He led her from the glade,—
And strewed with moss, an easy seat
Beneath the green tree's shade.

Then, side by side they sat them down,
And happy seemed to be;
And listened to the song-bird's strain
Of joyous melody.

"Tell me, dear brother! tell me if
Yon happy bird that sings,
Is beautiful;—say, is he plumed
With gold or azure wings?"

"Yes, dearest, he seems beautiful,
And plumed with hues most rare;
And, proudly perch'd upon you bough,
He's swinging in the air."

But, as he spake, her bosom heav'd;
He mark'd the deep drawn sigh,—
And saw the tear-drop on her cheek,
Fall from her sightless eye.

The truth with all its gathering force,
Had crossed her troubled mind,
And words came trembling from her lips,
"Shall I be always blind?

"I know that I can feel and hear,
As you and mother say,
And many things enjoy,—but shall
I ne'er behold the day?

"You tell me of the little birds,
And green leaves on the tree,
And skies serene and beautiful,
But, shall I never see?"

She clasped her arms around his neck,
And kiss'd him o'er and o'er,
And said, "could I but see thy face,
I would not sorrow more."

He tried to soothe with loving words,
And bade her never mind;
That he and mother loved as well,
As if she were not blind.

He told her of a brighter world,
Up in the soft blue air;
And mother said if they were good,
They'd see each other there.

Soon after this, the little girl
Grew sick, and pale, and weak;
Her brother still kept by her side,
Still kissed her tender cheek.

He'd kneel beside her little bed,
And earnest pray to heaven,
That if so pure a soul had sins,
That they might be forgiven.

She whisper'd these last moving words,
"Oh, do not weep for me:
I'm going to that brighter world,
I soon, I soon shall see."

C. M.

MISCELLANEOUS.

For the Register.

DEATH IN PARADISE.

The Angel of Death had watched over the cradle of an infant, and his dark wings had overshadowed the young mother, and the sobbing maiden that bent beside her. Thrice had he stretched forth his hand and thrice had he relented. But when the stars grew dim and the eastern clouds glowed with the promise of glory, he took into his bosom the quiet spirit of innocence, for it was the Lord's will that ere another sun should rise, that widow should be childless! And as the Arch-angel departed, sighs such as he had often heard, tears such as he had often seen surrounded him, and at the threshold of that desolate dwelling he met the aged grandsire who had risen at break of day to learn if his joy had left the earth.

Gently into the arms of the Everlasting Father the Angel has laid that little one.

"My God! how long? My Creator!" he exclaims—"How long shall it be my lot to bring tears where thou hast placed joy? I give misery for the delight of many hearts; agony where happiness has thriven, solitude for sympathy, and desolation where love should be. Father, which of thy servants hath such joyless, unblest labor as I? Behold how I go forth over that world, and how few welcome me! And what is the glory of the battle field to me! The suicide, the murderer, the oppressor, hunger, disease and the dread accidents of life, are all my servants, which thou hast sent with we. But do I love them? Men defy me as an army, and hate me as a tyrant.

O great and solemn messenger!" saith He that sitteth upon the throne, "Thy words are bitter and thy soul is dark, the glory which I have given thee is dimmed, and thou hast erred against the dignity of thine office. Go forth and walk in paradise, and the whole company of heaven shall teach thee what thou art."

Look now with the eye of the spirit, O ye who read. Behold how Death walks in Paradise. He hath encountered one who dreaded him on earth and who shivered at the fanning of his wings. But now she saith, "blessed art thou that didst release me from suffering and sin, that bidst bear me away from a world I loved too well." One hath smiled upon him who on earth was aged and alone. "Thou art he," saith the joyous spirit, "that didst re-unite me to those whom I loved in youth. Behold, she who was my wife is now this radiant angel. Forgive me, O Death, that I murmured against thee when it was thy time to take her, she hath dwelt long in the better world."

And mothers b'ess him for the children redeemed from earth, and children embraced the sainted mother, long lost, if he had not united them. Fathers with their goodly sons, and Friends with the true ones of their heart, thronged around him, and Death was happy!

He seeth the Apostles, the Martyrs, and they who were persecuted for righteousness' sake, and he knew that he had given them the brightness of their honor.

He saw the great and good who walked in darkness because light was not, and he knew that he had unsealed their eyes to the brightness of the perfect day. Philosophers and sages of old walked with kindred spirits of Christian times, and they eried, "O Death, we knew not our Father, until we had known thee!"

And there is one, who stands before Death, and he had often looked upon him and meekly had he bowed beneath his power.

And now the Blessed in Heaven are hushed to hear his solemn accents, and the countenances of the Redeemed, are filled with the radiance of his presence. He speaks—"O Death, by thee were all men drawn to me, and thou didst so fulfil the will of my Father, that the memory of the Son of Man should never die upon the earth!" And forthwith all they, with Angels and Arch-angels, with one accord burst forth in song. "The Lord is good, and great is his abundant mercy, and he hath sent his holy servant Death to raise us—to deliver us from darkness and from grief. By him the holy Jesus was sanctified on earth, and all the terrors of his name have vanished and are cast away by those who hear *His* word!"

The Angel fell prostrate before the throne—"I am not worthy, O my Creator, that such honor should be given me.

From henceforth I know that my labor is not in vain. In faith do I return to earth. Father, let the blessing of thy loving-kindness illumine the path where I must tread! MARIA.

From the New York Tribune.

THE POOR MAN.

I have heard those possessed of rhetoric and imaginative tendency declare that they should have been outwardly great and inwardly free victorious poets and heroes, if Fate had allowed them a certain quantity of dollars. I have found it impossible to believe them. In early youth penury may have power to freeze the genial current of the soul and prevent it during one short life, from becoming sensible of its true vocation and destiny. But if it has become conscious of these, and yet there is not advance in any and all circumstances, no change would avail.

No! our poor man must begin higher. He must, in the first place, really believe there is a God who ruleth, a fact to which few men vitally bear witness, though most are ready to affirm it with the lips.

2d. He must sincerely believe that rank and wealth—

——are but the guinea's stamp,
The man's the gold,

take his stand on his claims as a human being, made in God's own likeness, urge them when the occasion permits, but, at all times, never be so false to them as feel put down or injured by the want of mere external advantages.

3d. He must accept his lot while he is in it. If he can change it for the better, let his energies be exerted to do so. But if he cannot, there is none that will not yield an opening to Eden, to the glories of Zion and even to the subterranean enchantments of our strange estate. There is none that may not be used with nobleness.

"Who sweeps a room as for Thy sake
Makes that and th' action clean."

4th. Let him examine the subject enough to be convinced that there is not that vast difference between the employments that is supposed, in the means of expansion and refinement. All depends on the spirit as to the use that is made of an occupation. Mahomet was not a wealthy merchant, and profound philosophers have ripened on the benches, not of the lawyers but the shoemakers. It did not hurt Milton to be a poor school-master, nor Shakspeare to do the errands of a London play-house. Yes, the mind is his own place, and if it will keep that place, all doors will be opened from it. Upon this subject we hope to offer some hints at a future day, in speaking of the different trades, professions and modes of labor.

5th. Let him remember that from no man can the chief wealth be kept. On all men the sun and stars shine; for all the oceans swell and the the rivers flow. All men may be brothers, lovers, friends; around all lie the mysteries of birth and death. If these wondrous means of wealth and blessing be likely to remain misused or unused, there are quite as many disadvantages in the way of the man of money as of the man who has none. Few who drain the choicest grape know the ecstacy of bliss and knowledge that follows a full draft of the wine of life. That has been mostly reserved for those on whose tho'ts society, as a public, makes but a moderate claim. And if bitterness followed on the joy, if your fountain was frozen after its first gush by the cold winds of the world, yet moneyless men, ye are at least not wholly ignorant of what a human being has force to know. You have not skimmed over surfaces, and been dozing on beds of down during the rare and stealthy visits of Love and the Muses. Remember this, and looking round on the arrangements of the lottery, see if you do not draw a prize in your turn.

It will be seen that our ideal poor man needs to be religious, wise, dignified and humble, grasping at nothing, claiming all; willing to wait, never willing to give up; servile to none, the servant of all, and esteeming it the glory of a man to serve. The character is rare, but not unattainable. We have, however found an approach to it more frequent in woman than in man.

Woman, even less than Man, is what she should be, as a whole. She is not that self-centered being, full of profound intuitions, angelic love, and flowing poesy that she should be. Yet there are circumstances in which the native force and purity of her being teach her how to conquer where the restless impatience of man brings defeat and leaves him crushed and bleeding on the field.

Images rise to mind of calm strength, of gentle wisdom learning from every turn of adverse fate, of youthful tenderness and faith undimmed to the close of life, which redeem humanity and make the heart glow with fresh courage as we write. They are mostly from obscure corners and very private walks; there was nothing shining, nothing of an obvious and sounding heroism to make their conduct doubtful by tainting their motives with vanity. Unknown they lived, untrumpeted they died. Many hearts were warmed and fed by them, but perhaps no mind but our own ever consciously took account of their virtues.

Had Art but the power adequately to tell their simple stories, and to cast upon them the light which, shining through those marked and faded faces fore-told the glories of a second Spring!—The tears of holy emotion which fell from those eyes have seemed to us pearls beyond all price, or rather whose price will be paid only when beyond the grave they enter those better spheres in whose faith they felt and acted here.

From this private gallery we will for the present, bring forward only one picture. That of a black Nun was wont to fetter the eyes of visitors in the Royal Galleries of France, and my Sister of Mercy too is of that complexion. The old woman was recommended as a laundress by my friend, who had long prized her. I was immediately struck with the dignity and propriety of her manner. In the depth of winter she bro't herself the heavy baskets through the slippery streets, and when I asked why she did not employ some younger person to do what was so entirely disproportioned to her strength, simply said, "she lived alone, and could not afford to hire an errand boy." "It was hard for her!" "No! she was fortunate on being able to get work at her age, when others could do it better. Her friends were very good to procure it for her." "Had she a comfortable home?" "Tolerably so; she would not need one long." "Was that a thought of joy to her?" "Yes, for she hoped to see again the husband and children from whom she had long been separated."

Thus much in answer to the questions; but at other times the little she said was on general topics. It was not from her that I learnt how "the great idea of Duty had held her upright" through a life of incessant toil, sorrow, and bereavement, and that not only she had remained upright, but that the character had been constantly progressive. Her latest act had been to take home a poor sick girl, who had no home of her own, and could not bear the idea of dying in a hospital, and maintain and nurse her through the last weeks of her life. "Her eye-sight was failing, and she should not be able to work much longer, but then God would provide. *Somebody* ought to see to the poor motherless girl."

It was not merely the greatness of the act, for one in such circumstances, but the quiet, matter-of-course way in which it was done, that showed the habitual tone of the mind, and made us feel that life could hardly do more for a human being than to make him or her the *somebody* that is daily so deeply needed to represent the right,—to do the plain, right thing.

"God will provide." Ay, indeed, it is the poor who feel themselves near to the God of Love. "Though he slay them, still do they trust him." "I hope," said I to a poor apple-woman who had been drawn on to disclose a tale of distress that almost in the mere hearing, made me weary of life, "I hope I may yet see you in a happier condition." "With God's help," she replied, with a smile that Raphael would have delighted to transfer to the canvass, a Mozart to his strains of angelic sweetness. All her life she had seemed an outcast child, still she leaned upon her Father's love.

The dignity of a state like this may vary its form in more or less richness and beauty of detail, but here is the focus of what makes life valuable. It is this spirit which makes Poverty the best servant to the ideal of Human Nature. I am content with this type, and will only quote in addition, a ballard I found in a foreign periodical translated from Chamisso, and which forcibly recalled my own laundress as an equally admirable sample of the same class, the Ideal Poor, which we need for our consolation so long as there must be real poverty:

THE OLD WASHERWOMAN.

Among yon linen her hands have laden,
A laundress with white hair appears,
Alert as many a youthful maiden,
Spite of her five and seventy years.
Bravely she won those white hairs; still
Eating the bread hard toil obtained her,
And laboring truly to fulfill
The duties to which God ordained her.

Once she was young and full of gladness,
She loved, and hoped, was woed and won;
Then came the matron's cares, the sadness
No loving heart on earth may shun.
Three babes she bore her mate; she prayed
Beside his sick-bed; he was taken,
She saw him in the church-yard laid,
Yet kept her faith and hope unshaken.

The task her little ones of feeding
She met unfaltering from that hour;
She taught them thrift and honest breeding,
Her virtues were their worldly dower.
To seek employment one by one,
Forth with her blessing they departed,
And she was in the world alone,
Alone and old, but still high-hearted.

With frugal forethought, self-denying,
She gathered coin, and flax she bought,
And many a night her spindle plying,
Good store of fine spun thread she wrought.
The thread was fashioned in the loom;
She brought it home, and calmly seated
To work with not a thought of gloom,
Her decent grave-clothes she completed.

She looks on them with fond elation,
They are her wealth, her treasure rare,
Her age's pride and consolation,
Hoarded with all a miser's care.
She dons the sark each sabbath day,
To hear the Word that faileth never;
Well pleased she lays it then away,
Till she shall sleep in it forever.

Would that my spirit witness bore me
That, like this woman, I had done
The work my Maker put before me,
Daily from morn till set of sun.
Would that life's cup had been by me
Quaffed in such wise and happy measure,
And that I too might finally
Look on my shroud with such meek pleasure.

Such are the noble of the earth. They do not repine; they do not chafe, even in the inmost heart. They feel that, whatever else may be denied or withdrawn, there remains the better part, which cannot be taken from them. This line exactly expresses the woman I knew:

"Alone and old, but still high-hearted."

Will any, Poor or Rich, fail to feel that the children of such a parent were rich, when

"Her virtues were their worldly dower?"

Will any fail to bow the heart in assent to the aspiration—

"Would that my spirit witness bore me
That, like this woman, I had done
The work my Maker put before me,
Daily from morn till set of sun?"

May not that suffice to any man's ambition!

Good manners are the blossom of good sense, and it may be added, of good feeling too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things; that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

FOR CHILDREN.

STUDY A CHILD'S CAPACITIES.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dulness. A teacher might as well scold a child for being near sighted, as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have great powers of acquiring, others of originating. Some may appear stupid, because their true spring of character has never been touched. The dunce of the school, may turn out in the end, the living, progressive, wonder-working genius of the age. In order to erect the best spiritual influence we must understand the spirit upon which we wish to exert that influence. For with the human mind we must work with nature, and not against it. Like the leaf of the nettle, if touched one way, it stings like a wasp; if the other, it is softer than satin. If we would do justice to the human mind, we must find out its peculiar characteristics, and adapt ourselves to its individual wants. In conversation on this point with a friend who is now the principal in one of our best grammar schools, and to whose instruction I look back with delight—"your remarks," said he, are quite true; let me tell you a little incident which bears upon the point:

Last summer, I had a girl who was exceedingly behind in all her studies. She was at the foot of the division, and seemed to care but little for her books. It so happened, that as a relaxation, I let them at times during school hours unite in singing. I noticed that this girl had a remarkable clear, sweet voice; and I said to her, "Jane, you have a good voice, and you may lead in the singing." She brightened up, and from that time her mind appeared to be more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. "Well Jane," said I, "you are getting along very well, how happens it, you do so much better than at the beginning of the quarter?" "I do not know why it is," she replied. "I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said *she was encouraged*."

Yes, here we have it—she was *encouraged*. She felt she was not full in everything. She had learned self-respect, and thus she was encouraged."

Some twelve or thirteen years ago, there was in Franklin school an exceedingly dull boy.—One day the teacher wishing to look out a word took up the lad's dictionary, and on opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes, sir," said the boy with a downcast look.

"I do not think it is well for boys to draw in their books, and I would rub these out if I were you; but they are well done, did you ever take lessons?"

"No sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing; I should like you to draw me something when you are at leasure, at home, and bring it to me. In the mean time see how well you can recite your lesson."

The next morning the boy brought a picture, and when he had committed his lesson, the teacher permitted him to draw a map. The true spirit was touched. The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies, while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the schoo'. After this he became an engraver, laid up money enough to go to Europe, studied the works of old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal he sent the teacher a beautiful picture as a token of respect; and while he was an engraver, the teacher received frequent tokens of continued regard and I doubt not, this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

PULL IT UP BY THE ROOT.

"Father, here is a dock," said Thomas, as he was at work with his father in the garden;—"shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the root*, for nothing else will kill it."

Thomas pulled and pulled again at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock-root, Thomas," said his father, "which is an evil and fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion, even when found out, is hard to be removed; it is no use to trifle with it; there is no way to overcome and destroy it, but to pull it up by the root.

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill tempered, we must not expect to find him in good-humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat, or careful.—As weeds injure the flowers, so bad passions will injure good qualities. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be pulled up by the root."

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to that almighty friend who alone is able to strengthen you and assist you. He can take from your hearts the love of sin; and this is the only way of destroying it, as we have destroyed the dock by pulling it up by the roots."

English Farmers' Laborers. The wages of the laborers in England are higher in the north, decreasing towards the south, until they fall to seven shillings per week. Their writers on statistics fix the average amount throughout the realm, at eight-and-six-pence, of which one-one-and-pence is weekly paid for cottage-rent, leaving only a shilling a day for the maintainance, clothing, fuel and education of an entire family. Their destitution is, therefore, no matter of surprise; for with that sum, it is impossible they could subsist without the charities provided by the care and bounty of the rich.

The appearance of a stranger, and the nature of his visit, brought me to the acquaintance of the farmers who rent the lands of the proprietors, and employ laborers to cultivate them. They hold the middle rank in society, between the lorddly great and the humbly poor. They received me with great kindness in their houses, which are better supplied with the conveniences, but not as many of the luxuries of life, as are found in a log-cabin in Kentucky.

On their tables was usually a joint of mutton or swine's flesh, sometimes a fowl, potatoes or cabbage, followed by bread and cheese, accompanied throughout with large potations of beer, and, on one occasion, with gooseberry wine. Their education seemed limited to the history of their own Kings, and the reading of papers, which they obtain at second hand.

At the return of the season, the struggle is so great among the farmers to obtain lands, that the price of rent is enhanced beyond their ability to pay. One of them told me there were forty-two competitors for those he cultivated; that the proprietors oppressed the farmers, who, in turn, drove the laborers to the verge of starvation, and to America, if they could pay their passage across the Atlantic.

All the lands in England are owned by 33,000 persons. [Judge Carleton's Letters from England.

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[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
——, ——Chapel, Taunton, Mass.
——, ——, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H.
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitwell's do, Hinsdale, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
——, ——, Pomfret, Vt.
——, ——, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,
o4 118 Washington st.

FAMILY BOARDING SCHOOL AT GERMANTOWN, QUINCY. Misses Sullivan's Summer School will commence May the 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities,—particularly sea bathing, to which careful attention is given. Instruction in the common and high English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston. Information concerning the location, &c. can be obtained of Mr. John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter, directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.

References—Rev. Wm. Hague, Dr. George Shattuck, Mrs. J. B. Read, 3 Howard st., Mrs. Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev. N. Colver, Boston; Dr. J. Wild, Braintree; Rev. Wm. Allen, Elisha Marsh, Esq., Quincy.

N. B. Early application a few individuals can be accommodated with board at the same place.

Germantown, March, 1846. 1is&1osap11 m14

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

DENTAL SURGERY. The subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a Whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees further, that after sufficient time has elapsed to test the work should the same prove to be inferior to any done in this city, or not to be satisfactory to the patient, the money paid will be returned.—The subscriber would state that he has permission to refer to ladies and gentlemen of this city for whom all kinds of Dental Operations have been performed and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's (excepting that made by students) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premium.

J. GUNN, Surgeon Dentist,
115, Court [corner of Sudbury) street.
1wis7os mh14

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."

For sale at the office of the Christian Register, 1½ Water street. ap11

LIBERAL PREACHER. Complete sets of the Liberal Preacher, are for sale at the Christian Register Office. $5 a set, unbound. ap11

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of four dollars a set. ap11

LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831: price 37 cents. ap11

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. ap11

TEETH

INSERTED ON A NEW PRINCIPLE, AND ON UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, is induced from strong consideration (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

Difficult Operation.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operations proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

Extraordiary Operation.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and while, with others who saw the operation, testify to the fact.

[From the Times.]

Teeth.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentsstry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

Operation performed by Dr. Morton, 19 Tremont Row, upon a young man, aged 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A triumph of Art.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life

[From the Evening Gazette.]

Successful Operation.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.]

Remarkable Operation.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conrriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I de hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

Charles T. Jackson, M. D.
Boston, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.
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CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscription for this paper are taken at the Bookstore of Messrs I. H. Webb & Co. No 39. Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
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